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ACTA ET DICTA

*A collection of historical data regarding
the origin and growth of
the Catholic Church
in the Northwest.*

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BRIGHTON, MASS.

*"Colligite fragmenta ne pereant,"
(Joan. VI.12.)*

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*Published by
THE ST. PAUL CATHOLIC HISTORICAL SOCIETY.
Vol. 1, JULY, 1907, No. 1,*

The St. Paul Catholic Historical Society.

Organized April, 1905.

Headquarters: St. Paul Seminary.

Officers of the Society.

Honorary President: Most Reverend John Ireland, D. D.

President: Reverend Francis J. Schaefer.

First Vice-President: Reverend John J. Lawler.

Second Vice-President: Reverend Jerome Heider, O. S. B.

Secretary and Librarian: Reverend James M. Reardon.

Treasurer: Reverend John Seliskar.

Request.

The St. Paul Catholic Historical Society will appreciate and gratefully acknowledge all objects of historic interest, communications, documents, or papers, relating to the history of the Catholic Church in the Northwest. Accounts of such contributions will be given in future issues of the *Acta Et Dicta*.

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ACTA ET DICTA.



VOL. I.

JULY, 1907.

No. 1.

Preface.

ACTA ET DICTA is the official publication of the St. Paul Catholic Historical Society. Its purpose is to gather and place before its readers all available information in regard to the establishment and progress of Catholicism in the Northwest, and especially in the Ecclesiastical Province of St. Paul. In pursuance of that object it will endeavor to live up to all that is implied in its motto: "Colligite fragmenta ne pereant."

It will be issued semi-annually, in the months of January and July. Each number will contain, in addition to reprints of original documents of historic interest, special articles contributed by members and friends of the Society as well as a summary of current events which, it is hoped, will prove valuable to the future historian of the Church in America.

Members of the St. Paul Catholic Historical Society will receive gratis copies of the ACTA ET DICTA; the price of a single copy being otherwise 75 cents. Subscriptions may be sent to the Secretary, Rev. James M. Reardon, St. Paul Seminary.

Introduction.



THE "ACTA ET DICTA," the official bulletin of the Catholic Historical Society of St. Paul, will, I am sure, receive a cordial welcome from the clergy and the studious laity of the Northwest. I rejoice exceedingly in the public appearance of its first number and I augur for it in the future all the success which its noble purpose and the intelligent zeal of its directors so well deserve.

The work of the Catholic Historical Society of St. Paul is that of the faithful guardian of the history of the Catholic Church in the Northwest, chiefly in the Dioceses comprised within the Ecclesiastical Province of St. Paul. It is busied in gathering into its archives records, documents, memorials, whatever it is that repeats the past, and lends a pencilling to the faithful portraiture of the life of the Church in these regions, such as we ourselves and those who are to succeed us, should desire to possess. Its friends and helpers are many. Already, within the very first year of its existence, it finds itself rich in books, pamphlets, manuscripts and objects manifold, connected with and illustrative of the olden days. Promises of continued interest and co-operation authorize it to build high its hopes of growth into a sphere of ever-widening usefulness and influence.

The "ACTA ET DICTA" will, periodically, lay before its readers selected records and other documents drawn from the archives of the Catholic Historical Society of St. Paul, together with special articles from the pens of its directors on themes more or less related with the scope and the intent of its work.

No institution can afford to be known to its members and builders merely by a glance at its present forms and movements. It must, in justice to itself, take them back into the depths of the

fibres of its preceding being, even to its earliest origins, and unfold to their inquiring gaze its whole past with its aspirations, its plannings, its strugglings for life and growth. Otherwise, it has no assurance of normal development, no assurance of that continuity of effort which alone safeguards its identity. And, furthermore, without the intelligence of its past history, its builders of to-day are the losers of the wisdom which this history transmits in reports whether of success or of failure; and no less are they the losers of the forces and energies of preceding movements which should be theirs if they duly perpetuate those movements in their own personal work.

And so with the Church of God, in that part of its work which is delegated to its ministers and its soldiers, its clergy and its laity. I limit my view to dioceses and parishes. Is it not plain, even to the most superficial observer, that much is lost in the soar of aspiration, in the wisdom of undertaking, in the power of effort, when the past is ignored, and the present takes up the burthen of duty as something altogether new instead of something old as well as new, as something of to-day only instead of something of yesterday as well as of to-day? It is as if the master of the garden turned his spade in the soil and scattered thereupon the newly-gotten seeds, without a reflective glance across the ground, to discover the previous disposal of flowers, shrubs, or trees, to learn where the fair plantation that should be preserved and fostered, where, perchance, the less likely growth that may prudently be altered or replaced. And, unfortunately, there is among the Catholics of America a peculiar danger that in their several localities, and, indeed, in the country at large, the history of the past life of the Church be consigned to oblivion, and that each generation of workers be reduced to build upon the foundations of their own making, as if no inheritance had been bequeathed to them, which they must not waste, which they should in love and reverence hold ever sacred—ever adding to it, never detracting from it, making each new effort the widening and the crowning of all previous efforts. The

reason of this peculiar danger is that many of the Catholics, both priests and laymen, are new-comers, immigrants from other sections of the country, or even from other continents. To such as those the diocese or the parish is an unknown land, recently discovered, without memories and traditions with which they are bound to concern themselves. And so they set to work as if to clear the original forest, and implant in their newly made fields memories and traditions of the diocese or the parish which they have left behind, which remain uppermost in their minds and hearts. Their strict duty, of course, should be to study well their adopted home, new to them, but not new in itself, to gather up full and exact information regarding its present and past conditions, and enter loyally into its life, making their own its manner of growth, its strength of action, its aim of hope and resolve. But this they are scarcely prepared to do, busied as they are with the pressing occupations of the hour; and this they can with difficulty do unless the faithful picture of their newly-acquired inheritance is steadily held up to their gaze, unless the history of the diocese, or of the parish, has been gathered into form for their instruction and is brought to their attention in a way that they will not, that they cannot escape from reading it and knowing it.

The Catholic Historical Society of St. Paul has a mission far beyond that of the mere writing of history: its higher and holier mission is to build up the Church in the Northwest by the preservation of its continuity of life and of effort, by guarding well the inheritance of the past for the guidance and the enrichment of the present and of the future.

And a rich inheritance it is, to be guarded and transmitted whole and intact to the workers of coming years. The pioneer missionaries of the Church in the Northwest were the truest of apostles, men fashioned upon the divine Model Himself, full worthy to have walked through Palestine and Greece with the Peters and the Pauls, men whom we can never sufficiently know and love. I need only name Loras, Cretin and Grace among the bishops, Maz-

zuchelli, Pelamourgues, Galtier, Ravoux among the priests. And our pioneer laymen! With what zeal they hastened to build up in forest glen and upon treeless prairie the rude chapel which their poverty afforded! With what pious insistence they called for the occasional visit of the wandering priest, and with what faith and fervor they assembled from afar around the impoverished altar, when the Minister of the Sacrifice was nigh at hand! And among those pioneer laymen there were the very apostles of faith and piety, who, within the long intervals between the visits of the priest, would on Sunday publicly murmur the prayers of the mass or of the rosary for the benefit of their neighbors, and instruct the little ones in the catechism. The names of the pioneer Catholic laymen must not be allowed to pass from our memory: we must enshrine them in the abiding page of history. Names of bishops, of priests, of laymen, apostles all, we must know by heart, and often repeat to ourselves and to our children, that the sweetness of their lives and labors may still perfume the atmosphere, which we daily breathe. Pages of history more beautiful, more inspiring can rarely be written within the whole range of the life of the Church than those which right here in the Northwest are within the reach of the transcribing pen.

We must hurry to gather and to write, if much of the sweetest and the best of our history is not to escape from us forever. The earlier days of the Church in the Northwest are already distant from us by the fifties and the sixties of years: the immediate witnesses who have seen them of their own eyes, the witnesses even who have heard of them from those more immediate are fast rolling up their tents and departing from earth. These must quickly be questioned if our records are to be exact and complete. The Catholic Historical Society of St. Paul has not been founded a day too soon: a pity it is that already the Society is not able to put to its credit several years of life and work. But now it is bent to its task, under an able and willing directorship, and for the future, at least, no complaint will be admissible that the his-

tory of the Church is not duly cared for in these Northwestern regions.

I bespeak for the Society itself, and for its official publication, the "Acta et Dicta," most cordial encouragement from clergy and from laity.

JOHN IRELAND,

Archbishop of St. Paul.

The St. Paul Catholic Historical Society.

THE preliminary meeting for the organization of the St. Paul Catholic Historical Society was held at the St. Paul Seminary, April 25, 1905. The Archbishop and Bishops of the Ecclesiastical Province of St. Paul, the Abbot of St. John's, Collegeville, Minn., and a large number of priests from St. Paul and Minneapolis were present.

Archbishop Ireland presided and, in explaining the object of the meeting, said that the time was opportune for the formation of a Catholic historical society. The Catholic Church in the Northwest has passed the formative period of her growth and development and clergy and laity are in a position to study her history and draw inspiration from the lessons it inculcates. The proposed society will endeavor to interest them in this important work and encourage each one to record whatever facts he may be able to obtain regarding the origin and spread of Catholicity in his locality. Its object, therefore, will be to collect and preserve materials of all kinds, such as books, papers, manuscripts, documents, etc., relating to the Catholic history not only of the Province of St. Paul but of the Northwest.

We owe it to the past to gather and correlate all available information concerning the progress of the Church in this part of America and thus to rescue from oblivion the noteworthy incidents in her career as well as the principal events in the lives of her self-sacrificing, pioneer missionaries.

We owe it to the present, not less than to the future, to be conversant with the various factors which, in the past, contributed to the upbuilding of the Church in the Northwest in order that we who are to build on the foundation laid by our forefathers in the faith may labor intelligently for her advancement and welfare.

The society was then organized with the following charter members:—

Most Reverend John Ireland, Archbishop of St. Paul, Minn.

Right Reverend James McGolrick, Bishop of Duluth, Minn.

Right Reverend Joseph B. Cotter, Bishop of Winona, Minn.

Right Reverend John Shanley, Bishop of Fargo, N. D.

Right Reverend Thomas O'Gorman, Bishop of Sioux Falls, S. D.

Right Reverend James Trobec, Bishop of St. Cloud, Minn.

Right Reverend John N. Stariha, Bishop of Lead, S. D.

Right Reverend Abbot Peter Engel, Collegeville, Minn.

Right Reverend Abbot Vincent Wehrle, Richardton, N. D.

Right Reverend Mgr. A. Oster, V. G., Mendota, Minn.

Rev. J. J. Lawler, Rev. Jerome Heider, O. S. B., Rev. J. M. Solnce, Rev. T. J. Gibbons, Rev. A. McNulty, Rev. F. X. Bajec, Rev. P. M. Jung, Rev. F. X. Gores, Rev. A. Ogulin, Rev. W. L. Hart, of St. Paul, Minn.

Rev. J. C. Byrne, Rev. J. O'Reilly, Rev. F. Jager, Rev. J. Andre, Rev. Othmar Erren, O. S. B., of Minneapolis, Minn.

Revs. P. R. Heffron, F. J. Schaefer, J. Campbell, B. Feeney, J. M. Reardon, J. A. Ryan, J. Seliskar, D. Hughes, N. Stubinitzki and A. Ziskowsky of St. Paul Seminary.

Rev. H. Moynihan of St. Thomas College.

The society adopted the following

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

I. NAME.

The name of this society shall be "The St. Paul Catholic Historical Society."

II. OBJECT.

The primary object of the society shall be to collect and pre-

serve materials of all kinds, such as books, pamphlets, papers, manuscripts, maps, documents, objects of historic interest, etc., relating to the Catholic history of the Ecclesiastical Province of St. Paul. Its secondary object shall be to gather and correlate all available information concerning the history of the Catholic Church in the Northwest.

III. MEMBERSHIP.

The society shall be made up of active, of corresponding and of honorary members. The active members shall include the Bishops, Abbots, Priests and Catholic Laymen of the Province of St. Paul. The corresponding members shall be persons residing within or without the said Province who feel an interest in the society and are willing to aid it by regular contributions of any kind. They shall be elected to membership by the board of Directors. The honorary members shall be persons who manifest a very special interest in the society and its object. They shall be chosen by the active members at a regular meeting of the society.

IV. GOVERNMENT.

The executive of the society shall consist of the officers and a board of directors. The officers shall be elected by the board of directors and shall comprise an Honorary President—the Ordinary of the Archdiocese of St. Paul, a President, two Vice-Presidents, a Secretary and Librarian and a Treasurer.

The Board of Directors shall be elected by the active members of the society from among their number and shall consist of twenty-five members of whom one shall be chosen from each of the Suffragan Dioceses of the Province of St. Paul, one from St. John's Abbey, Collegeville, Minn., and one from St. Mary's Abbey, Richardton, N. D., in addition to the Most Rev. Archbishop and the Right Reverend Bishops of the Province, the Right Reverend Abbots of the aforesaid abbeys, who shall be ex-officio members of the Board.

V. DUTIES OF OFFICERS.

The Honorary President shall preside at the semi-annual meetings of the society.

The President shall preside at all other meetings of the society and at all meetings of the Executive. He shall preserve order, decide questions of procedure, have a casting vote, call special meetings of the Executive upon the written request of five members stating the reason for such call.

In the absence of the President, the First Vice-President, and in the absence of the First Vice-President, the Second Vice-President shall fulfil the duties of the President.

The Secretary shall keep the minutes and records of the society, give due notice of all meetings and attend to the correspondence.

As Librarian, he shall have charge of the books, manuscripts, etc., of the society, shall catalogue and preserve the same, record all donations and acknowledge receipt thereof, and report them to the society at its first meeting after their reception.

The Treasurer shall receive and hold all money belonging to the society and disburse the same at the direction of the Executive. He shall keep a full and proper account of receipts and expenditures and make a report at every meeting.

VI. DIRECTORS.

The Directors shall exercise a general control and superintendence over the affairs of the society and, together with the officers, shall authorize all necessary expenditures of funds, fill vacancies on the Board of Government, and assign papers and subjects for discussion at the semi-annual meetings.

VII. DUTIES OF MEMBERS.

The Members shall strive to further the interests of the society by contributing whatever information they may be able to obtain regarding the progress and growth of Catholicity in their

respective localities; also, by donating to the society objects of historic value as well as books and documents bearing upon the Catholic history of the Northwest.

BY-LAWS.

I. MEETINGS.

The society shall hold regular meetings semi-annually, at the St. Paul Seminary, on the first Wednesday after Easter and on the second Wednesday in November. At these meetings papers shall be presented and discussed and general business transacted.

The Executive shall meet, at the call of the President, on the first Wednesday of the months of January, March, May and October for the transaction of whatever business may be brought before it. For this purpose ten (10) members shall constitute a quorum.

II. ELECTION.

The election of Officers and of Directors shall take place annually at the close of the regular meeting after Easter.

III. DUES.

Each active member of the society shall contribute an annual fee of \$3.00. Any member paying \$25.00, in advance, shall be considered a life member and thereafter shall be exempt from the payment of annual dues.

IV. AMENDMENTS.

Notice of amendments to the constitution and by-laws shall be presented in writing and read at a semi-annual meeting and voted upon at the subsequent semi-annual meeting. A two-third vote of the members present at the meeting shall be necessary for the adoption of any amendment.

V. ORDER OF BUSINESS.

The order of business at the meetings of the Executive shall be the following:

- (1) Call to order.
- (2) Opening prayer.
- (3) Roll-call of members of the Executive.
- (4) Reading of minutes.
- (5) Reports of committees.
- (6) Business, unfinished and new.
- (7) Secretary's report of donations received.
- (8) Treasurer's report.
- (9) Adjournment.
- (10) Closing prayer.

In accordance with the provisions of the Constitution the following were elected members of the board of directors:—

Revs. P. R. Heffron, J. J. Lawler, F. Schaefer, Jerome Heider, O. S. B., A. McNulty, J. C. Byrne, T. J. Gibbons, A. Ogulin, J. O'Reilly, J. M. Solnce, P. M. Jung, H. Moynihan, J. Seliskar, J. Andre, Othmar Erren, O. S. B., F. X. Bajec, J. Campbell, N. Stubinitzki and J. M. Reardon.

Mgr. T. A. Flynn, V. G., Madison, S. D.; Rev. E. J. Conaty, Grand Forks, N. D.; Very Rev. M. J. Noesen, V. G., Deadwood, S. D.; Mgr. E. J. Nagle, V. G., St. Augusta, Minn.; Very Rev. T. Corbett, Duluth, Minn., were chosen to represent their respective Dioceses, and Rev. A. Hoffman, Collegeville, Minn., to represent St. John's Abbey, on the board of directors.

The following officers were elected:—

Hon. President: Archbishop Ireland.

President: Rev. F. J. Schaefer.

First Vice-Pres.: Rev. J. J. Lawler.

Second Vice-Pres.: Rev. Jerome Heider, O. S. B.

Secretary and Librarian: Rev. J. M. Reardon.

Treasurer: Rev. J. Seliskar.

Since its organization the society held a number of meetings for the reading and discussion of papers and has established a library and museum for the collection and preservation of materials of historic value, a partial list of which appears in this volume.

REPRINTS
FROM
ORIGINAL DOCUMENTS.

Letters of Rt. Rev. Mathias Loras, First Bishop of Dubuque.

Note: The following letters and extracts from letters written by Bishop Loras were published in the "Annals of the Propagation of the Faith," vols. III and V., Dublin 1840 and 1842. Said volumes are found in the Library of the Minnesota Historical Society.

Letter to His Sister.

Madame L.

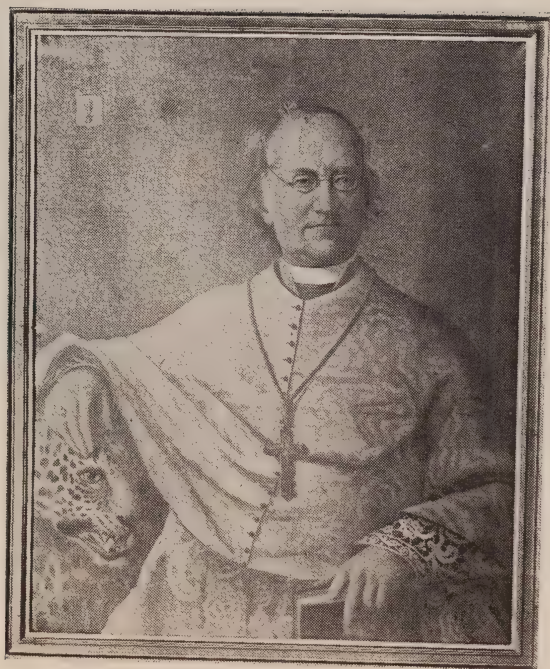
Dubuque, 26th July, 1839.

"My Dear Sister,

"I have just returned from St. Peter's,* where I made my second mission or episcopal visitation. Though it lasted only a month, it has been crowned with success. I left Dubuque on the 23d of June, on board a large and magnificent steam vessel, and was accompanied by the Abbe Pelamourgues and a young man, who served us as interpreter with the Sioux. After a successful voyage of some days along the superb Mississippi and the beautiful lake Pepin, we reached St. Peter's. This fort, built at the confluence of a river of the same name,† and the Mississippi, is advantageously situated; the soil is very fertile, and the mountains around of no considerable elevation. Our arrival was a cause of great joy to the Catholics, who had never before seen a Priest or Bishop in those remote regions; they manifested a great desire to assist at divine worship, and to approach the Sacraments of the Church. The wife of our host, who had already received some religious instruction, was baptized and confirmed: she subsequently received the sacrament of matrimony and made her first communion. The Catholics of St. Peter's amount to one hundred and eighty-five, fifty-six of whom

*The present town of Mendota, Minn.

†The present Minnesota river.



RT. REV. MATHIAS LORAS, D. D.
First Bishop of Dubuque.

we baptized, administered confirmation to eight, communion to thirty-three adults, and gave the nuptial benediction to four couple.

“Arrangements have been made for the construction of a church next summer, and a clergyman is to be sent, when he is able to speak French, (which is the language of the majority,) English, and the Sioux. To facilitate the study of the latter, we are to have at Dubuque this winter, two young Sioux, who are to teach one or two of our young ecclesiastics. I was often told, that the savages, when converted, made excellent Catholics; and on becoming acquainted with them, have had occasion to admire their fervour—what an encouragement for the Priests from Europe, whom God is pleased to call to the Mission! Having stopped only thirteen days at St. Peter’s, we set out to visit the Indian villages, which are along the banks of the river, and for that purpose purchased a canoe, made of a single tree, in which we entrusted ourselves to divine Providence, under the direction of a young savage. About the distance of seven miles, we came to a village, inhabited only by savages; we had seen the chieftain the evening before, a brave, sprightly young man, in whose family had been the command for a length of time. We had promised to pay him a visit at his village, and he was waiting for us. On our arrival, all the Indians met upon the banks, and conducted us to the chieftain’s palace, where none but the warriors were admitted to the audience. A fire was lighted in the middle of the house, and a pipe presented to the chief, by whom it was handed over to me. With my interpreter’s assistance we spoke on various subjects: I asked him what a Protestant missionary, who received a large sum from the bible society, was doing amongst them? The chief’s answer was, that he was doing no good—it had been agreed upon that he should cultivate the fields of the savages, (for the latter are exclusively employed in hunting and in war,) and instruct their children, but he neglects both the one and the other; besides, he observed,

a minister of prayer ought to have neither wife nor children, otherwise there is no difference between us. I asked him to show me the *Manitou* or divinity they worship, but he told me that that could not be allowed, as they were not dressed; he, however, pointed out to us a small bag, suspended to the wall, which contained some medicinal roots and other little objects, which are held in great veneration. He told the Indians that I was a person of great consequence, the chief of the chieftains of prayer, and that I had the greatest wish to be of service to them; and that when one of our young Priests succeeded in learning their language, I would send him amongst them, with some labourers, who will cultivate their soil, and thus do much good amongst this poor people.

“The greatest difficulty we apprehend, is from the Protestants, who will redouble their efforts to throw every obstacle in our way—my confidence, however, is in God. When I was leaving those savages, I made them a present of a few pounds of tobacco, which they value more than anything else; I shook hands with each of them in silence, the usual manner of salutation. We were already in our canoe, when one of the savages was dispatched in haste by the chief, with a present for us, which is granted only to persons of the highest rank. It consists of a long pipe, made of flat wood, painted all over, and ornamented with ribbons, feathers, hair dyed red, and curious hieroglyphics. Having returned thanks, we continued our journey, and about nine o'clock, it being a very dark night, we were alarmed by a confused noise from the right bank of the river, and which we found proceeded from the inhabitants of an Indian village, who were dancing a war-dance, for a late victory obtained over their enemies. At the noise of our approach the dance was interrupted, and some warriors were sent to know who we were? The interpreter replied, “Travellers.” I confess a sentiment of alarm seized me, for it struck me, that perhaps we might be taken for Chippewas—I urged on the rowers, and

assisted them with all my strength, and whether it was, that the Sioux were too much engrossed by attention to their dance, or rather that Heaven watched over us, we escaped the danger.

“At ten o’clock in the evening, we entered the great Lake Pepin, where we staid to take some refreshment. An enormous sturgeon set our canoe in violent motion, but fortunately did us no injury. At five in the morning we reached the southern extremity of the lake, when a violent storm arose, which continued until five in the evening. We took shelter on shore, and having cooked a duck after the fashion of the savages, lay down on the sand to sleep. The wind, which had blown with great violence, at length abated, and we were all able to enter the river, the rapid current of which brought us in two days to the *Dogs’ Meadow*,* where there is a French village, containing about a thousand inhabitants, but having neither church nor Priest. We were requested to remain with them a few days, and under the circumstances could not refuse to comply. After eleven days’ instructions, being constantly employed from five in the morning until nine at night, and never breakfasting until one o’clock, we were fortunate enough to baptize twenty-five catechumens, to bless twenty marriages, administer the holy communion to eighty-six persons, and confirmation to fifty-two; we also laid the first stone of a church, which is to be a hundred feet long, by fifty in breadth. I left Mr. Pelamourgues in the village, and returned to Dubuque. Thus, in this excursion, which did not take us more than a month, seventy-six persons were baptized, sixty adults confirmed, twenty-four marriages blessed, one hundred and nineteen admitted to holy communion, preparations made for the construction, in stone, of two new churches, and arrangements entered into for the removal to St. Peter’s of a hundred Catholic

*Prairie du Chien.

families, who are to come next year from the Red River, that they may have the blessings of religion within their reach.....
Messis multa!

“-|- MATHIAS,
“Bishop of Dubuque.”

Extracts from another Letter.

July, 1839.

“I was on the eve of visiting a village, two leagues distant from St. Peter’s, with a view to concert means of establishing a Mission amongst the unfortunate Sioux, by whom it is inhabited, when war suddenly broke out between them and the Chippewas. The latter had come here a few days previous to receiving from the American government the payment of the lands they had resigned, on the eastern bank of the Mississippi; they were encamped near the fort of St. Peter’s, which contains a garrison of a hundred and fifty men. With a view to appease the spirit of vengeance, with which those two tribes have been for a long time animated against each other, their chiefs proposed to conclude a treaty of peace. A general assembly of the chiefs and principal warriors was, therefore, convoked, and a place of meeting agreed upon, near the court of the house in which Mr. Scott had afforded me and Mr. Pelamourgues the most generous hospitality. It was a sight entirely new to us to see two hundred of those half naked savages, armed with bows, axes, lances, and muskets, seated together, and looking fiercely at each other, at a moment when they were about to conclude a peace. A Sioux orator rises up; at first he speaks in a low tone, then becomes gradually more animated, and gesticulates with violence; at the end of each sentence he is loudly applauded by the Sioux. Mr. Scott, appointed interpreter by the government, repeats the speech to the Chippewas, who, in their turn, pronounce a harangue not less energetic. The calumet of peace

was then handed round: it is a pipe about five feet long, from which is smoked a mixture of tobacco and the bark of the willow tree. I had it in my mouth for an instant, as it is considered an act of great unpoliteness to refuse it, when offered either in private or public. When this ceremony was over, the chiefs separated, having, as they supposed, entered into a lasting peace. With a view of cementing it still more strongly, the warriors were convoked on the following day in a large plain, to run foot races. In the first race the Sioux were victorious, in the second the Chippewas: but though, on the third trial, the runners on each side came in together, the Chippewas (whether by fraud or violence) got possession of the prize, and both sides separated, breathing mutual vengeance against each other. On the following day, (2d of July), the Chippewas, when returning to their forest, met a Sioux hunting with his infant son. They killed him, took off his scalp, and continued their journey, delighted at having had this opportunity of gratifying their revenge. The son escaped, by concealing himself in the grass of those immense meadows which border the great fall of St. Anthony. The body of the murdered Sioux was enveloped in leaves, and suspended to the branches of a tree, where, according to custom, it will remain until the bones are dried, when they will be religiously collected by the members of the family of the deceased, and transported by the tribe to the new regions in which they are about to settle.

“As soon as the Sioux were informed of this horrible murder, transported with fury, they cried aloud for war, assembled their warriors, and exhorted each other to punish the traitorous violators of peace, so lately and so solemnly ratified. In the space of a few hours, an army was assembled and marched without delay in pursuit of the enemy; for those people are always armed, and never bring provisions with them in their campaigns. The wife of the murdered Sioux accompanied the warriors, that her presence might stimulate their revenge, while her young

daughter was received into the house of our excellent hosts. All that were capable of bearing arms set out for the war; the women, children, and old men, remained at home, awaiting with impatience the result of the expected contest. The women manifested their grief by making deep incisions on their arms and legs. As for me, having offered up my prayers to heaven for peace, I begged the commander of the fort to interfere in this unfortunate affair, but he told me that he could not; however, he despatched a company of soldiers for the protection of the village, lest the Chippewas should return and wreak their vengeance on its helpless inmates. Such was the state of things on Tuesday, the 2d of July.

“On Thursday, the sixty-third anniversary of the independence of the United States, I was at the altar, offering my prayers to heaven, in favour of my adopted country, when a confused noise suddenly burst upon my ears. A moment after, I perceived through the windows a band of savages, all covered with blood, executing a barbarous dance, and singing one of their death-songs. At the top of long poles brandished fifty bloody scalps, to which a part of the skulls was still attached, the horrible trophies of the previous hard fight of the preceding days. You may well imagine what an impression such a sight made upon my mind. I finished the service as well as I could, and recommended to the prayers of the audience, those unfortunate beings.

“It is impossible to convey an adequate idea of the fury with which the Sioux were animated; they pursued the Chippewas along the western bank of the great river, to a distance of twenty leagues from this, and killed a hundred of them: of the number, twenty-two only were warriors; the others were women and children. All the scalps taken by the Sioux from their vanquished enemies are to be carried in triumph through the neighbouring villages, for the space of three months, as a proof of the vengeance they have wreaked upon their foes; at the ex-

piration of this term they are buried. The Sioux lost in the battle only nineteen persons, of whom seven were warriors. Another band of Sioux pursued a body of Chippewas along the eastern bank, killed twenty-four of them, and wounded a great many more. Such as escaped from the massacre, have taken refuge in an island, from which they dare not stir. This evening at my request, and that of other Frenchmen, the commander of the fort is to send some troops to facilitate their escape.

"It is very probable that the Chippewas, enraged at the massacre of their brethren, will not fail to attack the Sioux with superior forces. May the sentiments of hatred, which this frightful war has awakened, present no insurmountable obstacle to the progress of our Missionaries amongst those poor people. Instead of discouraging me, these events have only inflamed my desire to labour in the civilization of those unfortunate beings, by imparting to them the blessings of the Christian faith. We baptized a great number of children, and find the women favourably disposed towards religion. I have many of them at present under instruction, who are married to Canadians and Irishmen, and am preparing them to receive, on Sunday next, the sacrament of the Eucharist and confirmation.

"- MATHIAS,
"Bishop of Dubuque."

Extracts from various Letters written to the directors of the Institution of the Propagation of the Faith.

22d August, 1839.

"You will be glad to learn, that on the 15th of August we consecrated our cathedral, and on the same day placed our diocess under the protection of the Blessed Virgin. The church, the interior of which does honour to the architect by whom it was planned, is ornamented, besides, with the paintings which I received from the Cardinal, whose recent decease we all de-

plore. The sermon was preached in the morning in English, by Mr. Lee, a celebrated preacher, and in the evening by Mr. Cretin, who took for his subject the spiritual and temporal blessings which are granted to us in our holy temples. The church was crowded with Protestants, as well as Catholics.

"On the following day a High Mass of thanksgiving was celebrated, and prayers offered for the benefactors of the diocese, and especial mention was made by me of the Association for the Propagation of the Faith. I read from the pulpit the report in English for 1838. You perceive, that, not only do we endeavor to be grateful, but that we also wish to inspire others with the same sentiments. The service which you desire to have celebrated on the 3d of November, for the deceased members of the Association, shall not be omitted."

5th of October.

"A thousand thanks for your excellent letter of the 27th of July. On the 30th of September, I learned that you had granted me the large sum of £2,080 for my diocese. It is literally true, that the day this good news reached me, I had not a single farthing. Let it not, however, be imagined that I was improvident in the funds which were allowed me last year. I found a church here overwhelmed with debts, and far from being finished. It is now nearly completed, and I have cleared off all its debts. The expenses for building a residence for the Bishop, which is to serve at the same time for a seminary and college, have exceeded the calculations I made. The working classes in Dubuque, being unable to labour more than six months of the year, in consequence of the intensity of the cold, must be paid higher wages. A mason, carpenter, and plasterer, usually receive from nine to eleven shillings a day. This disadvantage, however, will gradually disappear, according as our city extends in size. It was particularly urgent this year to

purchase the necessary ground. With the succours I have received, I shall be able, not only to continue the good which (with the assistance of God) I have been able to commence, but shall have it in my power to give it further development. Be assured that I impose, and shall continue to impose upon myself every privation, that the resources at my disposal may be greater. To a Missionary those privations are but trifles; he knows that he is the minister of Him who had not whereon to lay his head. Next Sunday I shall have no other attendants at my cathedral than four choir boys; I shall be obliged to celebrate two Masses, to preach in the morning in English, and in the evening in French, and afterwards to set out for Galena, a town five leagues distant, to open a retreat of eight days. Be pleased to excuse all those tedious details; knowing your tender love for God, and your ardent zeal for the salvation of souls, I am sure they will not prove altogether uninteresting to you, and hope they will satisfy you, that your alms are not expended on an ungrateful soil.

6th of January, 1840.

“Yesterday, for the first time, I conferred priesthood on three of our young levites, in the presence of an immense crowd of Protestants and Catholics. They apply themselves to the study of the English language with indefatigable industry, and are already able to preach tolerably well in that language. One of them is to accompany me this week to Galena, a small town, which was not in existence fifteen years ago, and at present contains six thousand inhabitants, the third of whom are Catholics. It has been lately entrusted to me by the Bishop of St. Louis, and is, henceforward, to form part of my diocese. This new portion of my flock is not unknown to me; for during the six weeks preceding the festival of Christmas, I gave a Mission there, which, thanks to heaven, was attended with abundant fruits. The Catholics were zealous in approaching the sacra-

ments, and the Protestants assisted in great numbers at the instructions we gave. On the eve of Christmas I was occupied in hearing confessions the whole day, and a great part of the night. For the first time a midnight Mass was celebrated at Galena; the church was brilliantly lighted up, and crowded to excess; nearly a hundred and thirty persons approached the holy communion, many of them for the first time. On St. Stephen's day, I received the abjuration of a Protestant lady, and on the following day had to go on horseback a distance of thirty miles, to visit a poor woman who was dying; for such is the relaxation which a Missionary is allowed to enjoy. I afterwards returned to Dubuque, across the great river, covered over at the time with large masses of floating ice; on the following day it was entirely frozen over, and may now be crossed by the heaviest waggons. What contributed to give me the greatest consolation, whilst at Galena, was the wish manifested by the inhabitants, Protestants as well as Catholics, to have Sisters of Charity amongst them, to educate their children, who are more numerous here, in proportion, than perhaps in any other town in America. Mrs. Farrer, a converted Protestant, whose brother is minister at St. Peter's, offered her house and services for this excellent work. Mr. Dowling promised £60; and many other persons have made the most generous offers of co-operation. If I am so fortunate as to succeed in procuring some of those excellent instructors of youth, I shall bring them with me next summer, on my return from the council of Baltimore; but what great expense it will entail on me! * * * * Divine Providence will not, I trust, abandon me, but will make you the happy instruments of affording me the necessary succours. Burlington also claims all my solicitude; it contains about thirteen hundred souls, and only two or three Catholic families: the knowledge of this afflicts me very much. The people of this country do but little, and cannot do much for us; so that at

present we are entirely dependent upon your admirable institution.

Yours, &c., &c.

“-|- MATHIAS,
“*Bishop of Dubuque.*”

Extract from a Letter to the Members of the Central Council
of Lyons.

“Gentlemen,

“Thanks to the prayers of your associates, and to the zeal of my colleagues, the Church of Dubuque, which has been long sterile, promises, at length, a numerous posterity of children to the faith. If in all parts of the civilized provinces of the Union, the Catholics are rapidly raising new temples to Jesus Christ; the time seems also come when, in the north of my diocese, interesting Missions are about being opened for the savage tribes. You will allow me to relate some facts in support of these conjectures: whilst demonstrating the progress of religion on our continent, they will inform the readers of your Annals, if there be any among them who are ignorant of it, how the parishes are formed here, and how the new American cities rise up in the midst of the deserts.

“At twenty-one miles to the north of my residence, there is a small establishment of eight or ten Irish families. But lately the country was only inhabited by the savages: at present it is no more than a solitude traversed by numerous flocks of deer and roebucks. In this place an old man was suffering from sickness, but too much exhausted to allow of his coming to Dubuque to seek the aid of my ministry, yet desiring with a holy impatience to receive the last sacraments before his end, which he believed to be approaching.

“To call a Catholic Priest was for his children a sacred duty; they fulfilled it with zeal, and the next day I had passed the eight leagues that separated me from the poor dying man.

"I shall not attempt to describe to you the joy of all the family; I was for each of its members—for the sick man in particular—the angel of hope and consolation. In spite of his weakness and acute pains, he wished to get up and kneel upon the bare ground of his cabin; I had to use all my authority to oblige him to consent to make his confession without leaving his bed. After this act of religion, he felt himself relieved; strength returned with peace of soul. 'Father,' said he to me, 'like my ancestors in Ireland, I should be glad to repose in blessed ground, under the shade of the cross; the sanctified place would no longer be for me a strange land, and I should the less regret the tombs of my country.' This wish was too Christian-like not to be granted. I promised him a speedy return, and in a short time after, I appeared again in the midst of this family, who were delighted to present to me the old man almost entirely restored.

"This time my visit was marked by still more abundant consolations. A rustic altar had been erected in the enclosure of the farm; I celebrated at it the holy mysteries. Around this crib of Bethlehem I also found, in my worthy Irish, the adoring shepherds, and I had the happiness of giving communion to all who were of an age to receive it.

"When the Mass was finished, I was shown, placed upon a sort of bearer, a cross of oak skillfully wrought, twelve feet long. As I could not, by any discourse, add to the emotions of those around, I confined myself to blessing this pious family, and the sign of religion they had presented to me.

"This cross is now erected, in its majestic simplicity, at the crossing of the two principal ways of the desert, upon an eminence whence it may be descried at the distance of several leagues around: it appears to protect the land cultivated by our Christians, to stretch forth its arms to the savages, who inhabit the neighboring forests. Beneath it, according to the desire of those Irish, the old man and his children will be laid up in

that sleep which will be broken only by the trumpet of the resurrection: there, will be assembled, as under a tutelary shelter, other Catholic families, cast by their adventurous character into those vast solitudes; the hostile tribes will, perhaps, one day lay down their ever-blood-stained weapons at the feet of the God of peace; and thus will, I hope, be formed a new parish, which heretics will not venture to visit, for they take flight at the sight of the cross.

"It is not long since I took possession, in the name of the Catholic Church, of a city still in its infancy. When the former colonists wished to establish a town, often upon usurped soil, they traced with the plough the trench that enclosed it, and then grouped their dwellings at hazard, without any other rule than the caprice or interest of the moment. We now proceed more methodically.—The government purchases from the savages a considerable portion of land; commissioners are appointed to draw up a plan; they trace out, in the bosom of the forest, squares and streets in straight lines; some emigrants arrive at the place, and erect a few poor little houses: they are the first elements of a future town, which as yet exists only in the plan of the architect. When once the inhabitants have increased to a tolerable number, and that the opportunity seems favourable to realize some profit, the government thinks of selling the city of which it has marked out the foundations: a moderate fine is fixed on each lot of ground; it is moreover provided, that no person shall bid for the site already occupied by the first possessors; the other lots are disposed of by auction, and the produce placed in the hands of the civil officers, who are named to fill the duties of mayor and his assistant.

"They were selling then the infant town of Belleview, situated on the Mississippi, at twenty-five miles above Dubuque, when I appeared among the crowd of purchasers. The Protestants were numerous; nevertheless, the Catholic Bishop was received with marked favour. As it was easy to see that the build-

ing of a church could not fail to attract new inhabitants to the rising city, and give value to the neighbouring ground, the commissioners offered me immediately two spacious sites upon the quay, that runs along the river; and I think that their generosity was very well-timed, for the sales have been much more advantageous than they expected. I shall build there immediately a temple to the Lord, if the society grant me the means: it will be an additional monument to recall to my diocesans the benefits of your Association.

"I am, &c.,

"-| MATHIAS,
"Bishop of Dubuque."

The following passage is extracted from a letter, addressed to the Rev. Mr. Furnion:—

"My greatest hopes are on the point of being realized. For three years back I was sighing for the happiness of labouring, otherwise than by prayers and supplications, in the conversion of those thousands of savages that wander through the vast forests and measureless prairies of Iaovay. Three excellent ecclesiastics have at length come, without any other inspiration than that of an heroic charity, to beg of me to confide to them this interesting Mission. One of them, Mr. Ravoux, from the diocess of Puy, departed for Dog-Prairie, towards the close of autumn, 1841, and proceeded alone to the confluence of the rivers St. Peter and the Mississippi, which is more than a hundred leagues to the north of Dubuque. He there found the Rev. Mr. Galtier, of the diocess of Rhodéz, already two years established in the midst of the wandering hordes of the desert.

"The country, where they have set up their tents, derives from the banks of the Mississippi a varied, but grand aspect; lofty mountains, generally, of the most picturesque forms; at one time covered with verdure, which descends to the bed of the

river; at another time lifting their steep summits to the height of four or five hundred feet, and presenting to the sight only their bare sides. It is unnecessary to tell you, that in the midst of these woods and rocks, the temperature is very severe, although we are at the 46th degree of north latitude: at this moment, 8th of June, I am writing to you, near a great fire, the heat of which is not unseasonable.

“* * * * Our young Missionary, Mr. Ravoux, passed the winter at eight leagues* to the northwest of St. Peter, on the banks of the lake That-speaks;† there, without any other support than Providence, without any other means of conversion than a burning zeal, he has wrought in the space of six months a happy revolution among the Scioux. From the time of his arrival he has been occupied, night and day, in the study of their language, and he has made such rapid progress, that he has already been able to translate our principal prayers, to compose some canticles, to draw up a small catechism, and to collect the first elements of an Indian grammar. When he instructs the savages, he speaks to them with so much fire, whilst showing them a large copper crucifix which he carries on his breast, that he makes the strongest impression on them.”

*Must be an error, since the distance is much greater.

†Lac-qui-Parle.

Letter Written by M. B. Mulkern of Dubuque,

Secretary of the Catholic Settlement
Society of Iowa.

Note: The following letter was sent to the Pilot, Boston, Mass., where it was published in the issue of March 15, 1856.

"To the Editor of The Pilot:

"Dear Sir: It has become my duty to communicate to you the following proceedings of a meeting held in the Cathedral, in this city, on Thursday evening last, to hear the report of the delegates from this place to the Buffalo Convention, and to organize a society for the purpose of aiding and encouraging Catholic settlements in Iowa. The Right Rev. Bishop Loras kindly tendered the use of the Cathedral for holding the meeting, and cheerfully volunteered his co-operation to further the object in view. After the meeting was called to order, Judge Corkery was chosen temporary chairman, and M. B. Mulkern, secretary. The chairman gave a very interesting account of the doings and proceedings of the Buffalo Convention. The feeling which pervaded the whole Convention was truly commendable; every delegate with whom he came in contact appeared to be actuated more by a desire to relieve his less fortunate neighbors from the social restrictions which they endure, than to acquire any personal advantage.

"Men of capital in the eastern States expressed their willingness to emigrate to the West, if some provision could be made for the masses, but not otherwise. He stated the plan of action proposed, and also that this meeting was in accordance with the course recommended by that convention. At the close of Judge Corkery's remarks, on motion of the Rev. J. Farvey, a committee of three, consisting of J. D. Jennings, Rev. P. McCabe, and Dr.

N. B. Matthews, were appointed to nominate permanent officers for the meeting, who would also continue officers of the contemplated organization. The committee made the following nominations: for President, Rt. Rev. Bishop Loras; Vice-Presidents, James Mullin and Dr. Matthews; Treasurer, Charles Corkery; Secretary, M. B. Mulkern; Agent, M. McLaughlin; Directors, Rev. P. McCabe, P. Quigley, F. Doyle, Dr. W. R. McMahon, and Owen Keenan. On motion of the Rev. J. F. Farvey, Dr. Matthews was appointed to conduct Bishop Loras to the chair. As for taking his place as president of the meeting, he said that he felt very great pleasure in presiding over a meeting convened for so worthy an object, and composed of so many good and worthy citizens. He spoke of his own labors in this mission for the last nineteen years, and the affectionate manner in which he had been treated by the Irish Catholics with whom his spiritual labors brought him in contact. Of this kindness he was glad to have an opportunity to evince by appreciation, and he knew of no better way to do it than to co-operate with those who were laboring to rescue their Catholic brethren from oppression and persecution, and bring them to a country rich in resources and congenial to liberty-loving men. The Bishop's address was very touching, and his words were spoken with an earnestness that showed the fatherly solicitude with which he entered upon this great movement. On motion of the Rev. J. F. Farvey, seconded by the Rev. P. McCabe, Judge Corkery, J. D. Jennings and Hugh V. Gildeo were appointed a committee to draft resolutions. While the committee were preparing their report, the Rev. Father Tracey addressed the meeting at considerable length.

"He spoke of the proceedings of the Buffalo Convention with great satisfaction. Rarely, or never, had he seen a body of men possessed of higher talent, or animated with a nobler feeling. In their zeal for the general good, delegates carefully avoided introducing any question of a local character, hence, the action of the Convention was marked with the strictest unanimity of

feelings and harmony. He was truly glad that the apathy of former years had given way to a spirit of active enterprise, and that a disposition was spreading on the part of Irishmen to submit no longer to a state of drudgery in the East. The movement, he was confident, would result in giving thousands of our poor countrymen a home—a home, though not blessed by the foot-prints of a St. Patrick, yet one in which they could enjoy the blessings of freedom in all things, temporal and spiritual.

“Here Judge Corkery, on behalf of the committee on resolutions, reported the following:

Resolved—That we heartily approve of the action of the Catholic Convention recently held at Buffalo, N. Y., for the formation of Catholic settlements in the interior.

Resolved—That Catholic societies be formed throughout the State of Iowa for the promotion of the above object, subject to the directions of the Supreme Directory created by the Buffalo Convention.

Resolved—That the Catholics of Dubuque now form themselves into a Society of the character named above, and that all similar societies, that may hereafter be organized throughout the State, are recommended to recognize this, and co-operate with it, as the parent Society of the Diocese.

Resolved—That an initiation fee of \$1.00, and a monthly subscription of twenty-five cents, be the full sum necessary to constitute a membership; but \$3.00 a year, if paid in advance, will be deemed an equivalent.

Resolved—That this Society hold its regular meetings on the first Monday of every month, and at such other times as the Directors or majority of them may deem necessary; but applicants for membership may be enrolled as members by filing their applications with the Treasurer, and paying their initiation fees.

“The above resolutions were unanimously adopted, after which the secretary proceeded to take the names of those present who desired to become members of the Society. The Bishop, as a further proof of his interest in the object for whose furtherance the Society was organized, enrolled himself as a member, and paid in twenty-five dollars. Father Tracey paid ten dollars, but the giving instances of generosity on the part of those pres-

ent would occupy too much of your space. The meeting was large and enthusiastic, and afforded a cheering indication of the success that awaits the efforts that are now being put forth, East and West, North and South, on behalf of the poor Catholic immigrant.

"It was moved, by Father Tracey, and seconded by Capt. M. M. Hoyden, that the secretary furnish an account of the proceedings of that meeting, to the "American Celt" and "Boston Pilot," for publication. This motion was unanimously adopted.

"At the close of the business of the meeting, the venerable Chairman vacated the chair, and Judge Corkery was called there-to, when a vote of thanks was tendered to the Rt. Rev. Bishop, not only for the efficient and satisfactory manner in which he presided over the meeting, but for the deep interest he has manifested in this cause since it was first agitated. After going through some few other unimportant matters, the meeting adjourned to the first Monday in April, unless called together by the President.

You will pardon this intrusion upon your space, and believe me to remain

Very truly and respectfully yours,

M. B. MULKERN, *Secretary.*"

Letter of Rev. J. Cretin, Missionary Apostolic.

Note: The following letter written by The Rev. J. Cretin, afterwards Bishop of St. Paul, was published in the "Annals of the Propagation of the Faith," vol. VIII., Dublin 1845. Said volume is in the Library of the Minnesota Historical Society.

Fort Atkinson, *June 22nd., 1845.

"My very dear Sister,

"As I had announced to you in my last letter, I am for a few months back amongst the *Winaybaygo* or *Puants* savages. These poor Indians appear to be very well disposed; they have addressed to the government petitions upon petitions, in order to obtain Catholic Priests from it; but no attention is paid to their entreaties, and in spite of them, it continues to impose on them Protestant ministers, to whom they are obliged to pay a thousand pounds a year, although they do not listen to them.

"Last year, I thought for a moment that their prayers were at length about to be granted. The feast of St. John the Baptist had been fixed on for the opening of a great council of the nation; all the chiefs of the *Puants* and the greater part of the warriors were to assemble there, to hear the proposals of a commissioner of the government, who was charged to treat with them on the sale of their lands.

"The savages having been convoked to assemble within the enclosure of the fort, refused to hold their meeting there, declaring that their custom was not to meet in such a place; that being children of the fields and the forests, they knew not how to deliberate freely, except in the midst of the country, and not under ramparts, in presence of the soldier, and at the cannon's mouth. Orders were forthwith given to construct an immense

*The present town of Fort Atkinson, Winneshiek Co., Ia., was named after this military post.

tent of branches at a quarter of an hour's ride from the fort; suitable seats were prepared, and in two days after, at ten o'clock in the morning, during the finest weather, the first meeting was opened to the roar of artillery.

"All the savages were in full Indian dress, adorned with feathers and plumes, and their face tatooed with endless variety. The commissioner, who was General Doge [Dodge], governor of Wisconsin, addressed them and told them what was his message; he made known to them that a very good price would be given for their properties. This price consisted in an offer to pay about fifty cents the acre for their excellent land, which is watered by six considerable rivers, and which comprises two millions three hundred thousand acres. In taking from them this immense territory, the intention was, to transport its possessors to the east of the Missouri. The savages, having heard this proposition, asked for a day to deliberate on it amongst themselves; thus, the meeting arose, and was adjourned to the next day.

"This time, the concourse of spectators was still more numerous than on the day before; a great number of colonists from the banks of the Dog River* crowded the place of the council, when the first and great orator of the nation, called *Wakoo*, appeared. Although he was not a Christian, people saw with surprise a large crucifix, about ten inches long, glistening on his breast. This white-headed old man advanced with a dignity and politeness little known to the savages; he saluted the ladies who crowded in great numbers on his passage; he extended to them his hand, and addressed them in these words: 'I am glad, my sisters, that you attend at this conference; your presence proves to us the interest you take in our fate; I thank you for it in the name of all the men of our tribe.' Then, turning towards gen. Doge [Dodge], 'Brother,' said he to him, 'I see thee here again with pleasure; in deputing thee to us, our grand father (the president of the United States) could not make a better choice, for we all love thee; thou

*One of the streams in the neighborhood of Fort Atkinson, Ia.—(?).

hast already presided several times at our treaties with the whites, and we have congratulated ourselves on thy uprightness; thou hast always been a friend to our nation; we hope thou wilt still be our defender with our grand father. If I alone speak today, be far from thinking that I alone am able to express the sentiments of my tribe; all the chiefs here present know how to make known their thoughts; but being accustomed from my youth to speak in the councils, I have been elected as the eldest to defend, in the name of all, our common interests.

“Thou comest, thou sayest, on the part of our grand father to ask for the ceding of our territory? But could he have forgotten the magnificent promises he made to me at Washington at two different periods? As for me, I remember them as if they were of this day; I received in that city the most gracious welcome; everybody was delighted to show me whatever was curious in the town through which I passed; the marks of the most complete attachment were lavished on us; it was said that we should be no more disturbed in the lands to which we should retire, and as a token of an unchangeable alliance, there was given to me a silver medal, representing two joined hands. Depend upon me, said to me our grand father, I will always defend you; you shall be my children; if any wrong be done to you, address yourselves always to me; your causes of complaint shall cease so soon as they shall be known to me, and I will defend you. And I, a mere child of nature, who have but one tongue, I believed in the sincerity of those promises; but, behold, in spite of our protestations, all our affairs have been administered without even consulting us. They have sent away agents whom we loved, to give us others, without taking our advice. We have forwarded petitions, to which no regard has been paid. They had certainly promised us that they would leave us always upon the lands which we occupy, and already they wish to send us I know not where! My brother, thou art our friend; tell our grand father, that before taking the road to a new exile, his

children have need of making here a longer halt: the tree which would be incessantly transplanted, would not delay to perish.

“In order to dispense with being just towards us, we are accused of being the most perverse nation under heaven. If the reproach were made to us by Indians, I would show that it is exaggerated. But it is the whites who make it to us; and I confine myself to answering that it falls upon themselves. Why impute to us vices which you yourselves have encouraged? Why do you come to the very door of our huts to tempt us with your fire-water, so destructive to our tribe? If crimes be committed amongst us, it is in consequence of drunkenness; and who intoxicates us? who? Avaricious men, who sell poison to us at the price of our clothes.

“As thou has invited me to make of thee all the demands which I might think useful to my nation, allow me, before concluding, to make one of the highest importance. Our grand father had said to us, I will send to you men who will teach you how to live well. These men have come, in effect; but although they are tolerably good, our children do not listen to them any better than to ourselves; we wish for Catholic Priests. They will make themselves be heard better, be assured of it. I take God to witness, that what I say expresses the wishes of my nation; I also take to witness, the chiefs here present.’ And all the chiefs raised an approving murmur, without one gainsaying it. The Commissioner then declared that his mission was fulfilled, and that he would render an exact account to the grand father of all that had passed.

“The next day the savages held another meeting. Several other chiefs spoke, and they only confirmed what had been said the previous day; but before the opening of the meeting, the great orator having expressed a desire that I should come and sit beside the president, I was invited to take the place of the commander of the fort, which astonished not a little a great many Protestants. If God removes the obstacles which are opposed

to my designs, I hope with his grace to contribute to meliorate the condition of these poor people.

"I am still alone here, with a savage family, of which the mother, who is a very good Christian, speaks a little French: lodged in a house formed of trunks of trees, laid horizontally one over the other, and covered with bark, I have almost what is necessary. The two greatest inconveniences of the country are rattle-snakes and gnats. One cannot walk with security in the woods and meadows, particularly near the rivers, where, at every step, one hears rattle the tail of this frightful reptile; it bites, however, very rarely; it never attacks unless it has been roused by treading on it in the grass.

"The gnats are still more annoying; I am devoured by them for three days back, without having a moment's rest, day or night. They are here in myriads. My poor horses were rolling themselves on the ground, this evening, to free themselves from them: not being able to keep outside, they broke their harness, and came to shelter themselves in the stall, where they are not better off. I wear silk gloves, I put on my boots, I cover my face with gauze, to avoid the sting of this troublesome insect: but during Mass it settles on my crown, which is then defenceless; and my head swells immediately half an inch at least for half the day.

"I finish my letter at Dog Prairie this 9th of July. I say nothing of the divers dangers that I have run, and from which I have escaped by the favour of God. Continue to pray much for me.

Your ever affectionate brother,

"J. CRETIN,
"*Missionary-Apostolic.*"



RT. REV. JOSEPH CRETIN, D. D.,
First Bishop of St. Paul.

Diary of Bishop Cretin.

Note: The following Diary was written by Bishop Cretin in a small note-book, which is kept in the Library of the St. Paul Catholic Historical Society.

MEMORIALIS TABELLA,

sed informis, ad serviendum annalibus diocesis S^{ti} Pauli, Minn. conficiendis.

I. Erectio Diocesis S^{ti} Pauli de Minnesota a S^{tis} Patribus septimi Concilii provincialis Baltimorensis anno Domini 1849 a Sede Apostolica expostulata est.

II. Perturbationes S^{tæ} civitatis exiliumque Summi Pontificis* prohibuere ne petitio ista sancita fuerit prius sequenti anno.

III. Bulla erectionis data est Romae ad S^{tum} Petrum die XIX^a Julii MDCCCL. 1850.

(TRANSLATION.)

An Informal Table of Data

to be used in preparing the Annals of the Diocese of St. Paul, Minn.

I. The erection of the Diocese of St. Paul, Minnesota, was proposed to the Apostolic See by the Fathers of the seventh Provincial Council of Baltimore in the year of our Lord, 1849.

II. The disorders in the Holy City and the exile of the Supreme Pontiff* prevented the petition from being granted before the following year.

III. The Bull of erection was dated Rome, at St. Peter's, the 19th. day of July, 1850.

*Reference is made to the revolution in Rome, which forced Pope Pius IX. (1846-78) to flee from his capital and seek refuge in Gaeta, on Neapolitan territory. The pope's escape from Rome took place in November, 1848; he returned only on the 12th of April, 1850.

IV. Bulla qua Rev. Josephus Cretin in Gallia natus apud Lugdunum et Vicarius Generalis Dubuquensis nominatus fuit primus Episcopus hujus Dioecesis data est eodem mense die XXIII^a.

V. Versus finem mensis Septembris Chartae et Litterae ea de re ex Roma ab electo receptae sunt. Non minus quam alii omnes ad talem nuntium obstupuit.

VI. Deum et homines peritos qui noverant illud consuluit; sed noluit tantum onus subire priusquam longiori tempore orasset, mature difficultates perpendisset et consulisset alios peritissimos viros in Gallia.

VII. Post tres menses consumptos in oratione et meditatione et consultatione ea de re gravi, ex omnibus responsis ipsi datis fidens in Deum, ratus quod plures labores quam deliciae et magis humiliatio quam gloria illum manerent in ista nova Dioecesi, ubi omnia essent condenda, humeros cum tremore huic cruci subjecit.

IV. The Bull, by which the Rev. Joseph Cretin, a native of France near Lyons, and Vicar General of Dubuque, was appointed first Bishop of this Diocese, was dated the 23rd. day of the same month.

V. Towards the end of the month of September the documents and letters about this matter were received from Rome by the Bishop-elect. He was no less astonished than all others at such a message.

VI. He took counsel of God and of experienced men, who knew about it; but he did not wish to undertake such a burden before having prayed for a longer time, considered earnestly the difficulties, and consulted other experienced men in France.

VII. After three months spent in prayer and meditation and consultation concerning this grave matter, from all the answers received he trusted in God; and believing that more labors than pleasures and more humiliation than glory awaited him in that new Diocese, where everything was to be built up, he submitted his shoulders with trembling to this cross.

VIII. Consecratus fuit die XXVI^a Januarii anno 1851 ab ill^{mo}. ac Rev^{mo}. Alexandro Raymondo Devie Bellicensi Episcopo, in ipsius sacello et oppido episcopali, Rev^{mis} G. Chalandon Episcopo Thaumacensi* Bellicensis Episcopi Coadjutore, et Stephano Marilley Lausannensi Episcopo† assistantibus.

IX. Perpaucis in Gallia subsidiis obtentis, S^{ti} Pauli episcopus Havre de Grace devenit ad mare transeundum duobus cum sacerdotibus: Rev^o D^{no} De Vivaldi et Rev^o D^{no} Ledon, tribus subdiaconibus D^{no} Fayole, D^{no} Legendre, et D^{no} Rochette, et D^{no} Peyragrosse in Minoribus; ibique tribus hebdomadibus detentis in expectatione amplioris et velocioris navis illud delectabiliter tempus fuit consumptum in Hospitio civitatis.

VIII. He was consecrated on the 26th. of January in the year 1851 by the Rt. Rev. Alexander Raymond Devie, Bishop of Belley, in his episcopal city and chapel, the Rt. Rev. G. Chalandon, Bishop of Thaumacum* and Coadjutor to the Bishop of Belley, and the Rt. Rev. Stephen Marilley, of Lausanne,† being the assistant consecrators.

IX. Having obtained a few contributions in France, the Bishop of St. Paul came to Havre de Grace to cross the ocean with two priests: the Rev. De Vivaldi and the Rev. Ledon; three subdeacons: the Revs. Fayole, Legendre and Rochette; and Mr. Peyragrosse in Minor Orders; and as they were detained there three weeks in the hope of getting a larger and faster vessel, they spent that time agreeably in the asylum of the city.

*Thaumacum or Thaumacus, the present Domokos in Thessaly, Greece, is the seat of a Greek schismatic bishopric. The see is conferred also by the popes on what are known as Titular Bishops or Bishops "in partibus."

†Bishop Stephen Marilley, who was appointed Bishop of Lausanne and Geneva with residence in Freyburg in 1846, was banished from his diocese in 1848 by the government of the Canton of Freyburg.

X. Die 29^a Maii, in festo Ascensionis D. N. J. C^{ti}, ordinatio habita est in sacello Hospitii Jugouville, et ordinati fuerunt Diaconi D^{nus} Fayole et D^{nus} Rochette, et Subdiaconus D^{nus} Peyragrosse.

XI. Die 4^a Junii Rev. Episcopus pulchram et celerem navem Humboldt cum suis comitibus conscendit, et absque ulla adversa sorte ad oras Neo-Eboraci appulit die 17^a Junii et die 2^a Julii S^{ti} Pauli enascentem civitatem petiit. Et cum effuso corde oves suas in pauperrimo sanctuario ligneo allocutus est et benedixit.

XII.....

X. On the 29th. day of May, the feast of the Ascension of our Lord Jesus Christ, an ordination was held in the chapel of the asylum of Jugouville, at which the Revs. Fayole and Rochette were ordained Deacons, and Mr. Peyragrosse Subdeacon.

XI. On the 4th. day of June, the Rev. Bishop with his companions went on board the beautiful and fast ship Humboldt, and without any adverse incident landed in New York on the 17th. of June, and the 2nd. day of July arrived in the nascent city of St. Paul. And with effusion of heart he addressed and blessed his flock in a very poor frame chapel.

XII.....

Letters of Daniel J. Fisher, A Seminarian in St. Paul.

Note: The following letters were written by Daniel J. Fisher, a Seminarian, who at the invitation of Bishop Cretin came to St. Paul from New York in 1852. After his ordination he laboured for several years in the diocese of St. Paul, but returned afterwards to the East and died in Hoboken, New Jersey. The original copies of the letters were sent by the Rt. Rev. B. J. McQuaid, Bishop of Rochester, N. Y., to the Most Rev. John Ireland, Archbishop of St. Paul, who presented them to the St. Paul Catholic Historical Society.

Portion of a letter written from St. Paul in 1852 to Arthur J. Donnelly, a seminarian, afterwards pastor of St. Michael's Church, New York.

. . . "One soon gets sick of so much monotony and although the first few miles were pleasant enough, yet I should have rejoiced afterwards to see anything as high above the ground as a dunghill. But such rich soil as it is—and so deep—New Yorkers never dream of so much fertility. Whenever the stage stopped on the road from Chicago to Galena, it was always at the log house of some Illinois squatter—there are no other kind of buildings but log houses on the prairies—In these log houses we got our meals, and such meals as they were! Lord save us from the sight of the wooden spoons and the forks with a prong and a half—but they only asked 25 cents and nobody complained of anything except that they were hungrier after dinner than before they sat down to table. The landlords were uncivilized almost, but kind and sociable when they were not in a bad humour—but if they became wrathful (and they were easy to be vexed) you might as well call Lepowsky a Dutchman as to speak to them. "So many miles from Galena and every house on the road is a tavern"—such were generally his parting words to the stage as it left his door. On Sunday evening we arrived in Galena having been in the stage all night and the whole of Saturday. Oh how tired I was of

traveling—an hour was spent in dining at the Galena hotel and off we posted to Dubuque—It was necessary to ride about 20 miles before we came to the ferry—during this ride the wheel of the carriage broke and our driver lost his way in the woods—you have heard men in New York curse and swear; so have I—but neither of us have heard such cursing as is practiced by the Illinois drivers. They are a peculiar class—the rudest and the most profligate men that exist. I saw one of them so mad that he would almost do anything—he had not curses enough to express his anger and he repeated the same oath for about fifty times in quick succession. Travelers in the west form their opinions of the American character from such men. But allow me to hurry through this uninteresting account of my journey. On Sunday evening at 9 o'clock we crossed the Mississippi and landed in Dubuque. We went straight to the house of Bishop Loras and stopped there all night and next day—The Diocesan retreat was to commence and the priests had assembled from all parts of the diocese. Oh Arthur, if you heard all that was said to me about the New York priests and about ecclesiastical affairs in New York you would not be surprised if I should begin to think that in quitting it I had quitted a regular Babylon. The first congratulations I received were invariably for having escaped from so much iniquity—it was even said that the clergy of New York had no other object than to make money and that the church was fattening on the misery of the poor—Look at the high prices the people are obliged to pay for pews—so that the poor are actually driven from the churches—see the immense revenue collected from the tax on burials, baptisms, etc. Of course I defended my native city with as much earnestness as I could muster up—but they told me I knew nothing about it, and that I should thank God for having escaped the certain loss of my salvation. However these things did not affect me much—for those men might have had grudges against the authorities in New York—still my own impressions at this moment are that I would not be a priest in N. Y. for a

great deal—and I should consider it a temptation if I ever have the wish of returning there to stay. From Dubuque the steamer *Nominee*, Captain Smith, carried us to St. Paul in 3 days and 3 nights. On our way up the Mississippi we passed several Indian villages, which presented nothing worth talking about, as the whole villages were comprised in some 60 or 70 wigwams set in a row. About 9 o'clock at night we were within 5 miles of St. Paul, and the boat stopped for a few minutes at Kaposia,* the principal village of the Sioux or Dakotah Indians. The whole tribe were at the shore howling like devils and making a kind of cry like the "loo loo loo" which the boys in New York make when they call each other out at night. The Captain blew the whistle of the boat and the Indians in their hurry to run fell over each other, but they recovered their courage and commenced their yelling again. St. Paul is a large town—when the boat arrived, there were a thousand persons collected on the shore although it was nearly 10 o'clock at night. The Catholics are very poor here—and what is worse very irreligious and indifferent—they are Half breeds, Canadians, and Irish—The Yankees have all the influence, the wealth and the power, although they are not near as numerous as the others. There are three papers published weekly here—there are six churches and any number of doctors, lawyers and parsons—but there is no money—as all the wealth is controlled by a Fur Company who own nearly all the shops and employ a great number of workmen and never circulate any money—they loan it at 60 per cent!! they pay their men in provisions, etc.—But I cannot say much about the place as I have been in it only a month. What am I doing do you think? I am teaching the Catholic School—my mission is among the dirty little ragged Canadian and Irish boys. Every day, morning and afternoon, I practice patience with these wild little fellows—try to teach them

*The village of Kaposia on the right bank of the Mississippi, also known as Little Crow village, stood about on the site where South St. Paul is now.

who God is, and then to instruct them in the mysteries of A. B. C. I left N. Y. to go among the Indians and I was hoping for strength to undergo the hardships of a savage life, or to meet a martyr's death. I felt the difficulty of the sacrifice more than anybody thought—but the greatest trial was one that I never dreamed of—and to take the charge of these impudent and insulting children of unthankful parents was the greatest mortification I ever underwent. But it was a momentary feeling of pride which prompted these thoughts—I told the Bishop that I would undertake the school and having reflected that if this were so great a mortification it would be more acceptable to God, I went into the little low unplastered school room with so much love for my office as if I were Vicar Gen. of New York. Whenever I get time and my head ceases to ache, I study Theology—the Bishop told me the other day that he would ordain me in September; but whether he will ordain me priest or only Subdeacon I do not know. In either case I shall have to preach every now and then. It is well for those who thought of coming here that they did not come—I think they would have been disappointed in everything—the only thing that can sustain a New Yorker in this wild country is the hope of a speedy release from this life and a good place in the next. You have no idea of missionary duty in the East at all—you sometimes read of Father De Smet and some others whose names are blazoned forth in the public prints, but you don't know half—I have been here but a little while, but I would not lead the inactive life of a priest in New York, for a great deal of wealth and comfort. Talking of comfort—if you take it in its worldly sense, there is none here. I have not had a moment of it—but as for peace of mind, I never enjoyed it until now. I am perfectly in love with the hard lot of a Minnesota missionary—what troubles me is the fear that I shall not get an Indian mission, as I am the only Anglo-Saxon Ecclesiastic in the territory and the emigration is increasing incredibly—I am entirely weaned from New York. How are you all? Give my love to everyone. Will you see Father Mac-

quaid during vacations? I wrote him a more unconnected letter than this. To the seminarians one and all give my sincerest wishes for their welfare. Ask Lynch to write to me after vacations. Remember me to Father Blettner. Of course I shall be most anxious to hear from you as soon as possible. Tell Durning I shall write to him as soon as I can get a little time.

Good Bye—Good Bye.

FISHER."

Letter written from St. Paul, February, 1853, to Rev. Bernard J. McQuaid, now Bishop of Rochester, N. Y.

St. Paul, Minnesota, February 19th, 1853.

"Dear Father Mac.

"Your letter, which I received today, has been lying for some time on the Bishop's table. It came while I was on my Retreat preparing for the order of Deacon, which was conferred on me this morning. Without waiting to think much on what you have said in your letter, I hasten to answer you. I do not mean that I will answer carelessly and thoughtlessly, but that, interesting as are the contents of your letter and the questions you ask, still they do not require much thought. First of all let me assure you, dear Father Mac, that I can appreciate the kindness which prompted the offer you have made, and that while I am deeply sensible of everything you have done and would still do for me, I regret that I may never have the opportunity of repaying it. The knowledge that I have never done anything to deserve so much consideration from you, is another motive to make me remember longer the good will you have always manifested towards me. I hope you will not consider these as mere words, or as empty, unmeaning sentiment. Now as to the matter of your letter. From some of my letters you have inferred that my "experience of missionary life is a disappointment." It would have been more correct, I suggest, to say that my journey to Minnesota and the kind of life I

there lead, are a disappointment; as for my experience of missionary life, I have not yet had any, not as much as if I had been teaching, during the same time, your school in Madison. I have been disappointed in this, that when I left N. Y., I was under the impression that priests were very much needed in Minnesota, and that many, both among the Indians and whites, were deprived of the helps of Religion, because there were not priests enough on the ministry, and priests would not venture on so poor a mission. My expectation was to be ordained soon and sent on the mission immediately; if I have been presumptuous in expecting this, I was led to it by what Bishop Cretin said to me several times before leaving New York, and also by what I heard from Father Blettner. I did not care for being ordained, however, as it made little difference to me whether, among the Indians, I was a priest or a Seminarian, especially as I knew that my time for ordination would soon come. I knew that whether I remained at Fordham, or came to Minnesota, I should, before the year expired, be a priest, because I was of the required age and finishing my Seminary studies. Well, I have been nearly ten months in Minnesota, and not yet ordained, first disappointment. There is not half the need of priests here as in New York city—in St. Paul, the largest town in the Territory, there is no need of more than one priest; the Bishop has the charge of the Church there and the priest who is assisting him has nothing to do—second disappointment. Instead of having to perform the duties of a missionary, or prepare myself for the priesthood, I have been made use of to teach the children of Canadian and Irish parents how to read and write and cipher—an occupation for which I never had any taste, and would not have undertaken, if the Bishop had not told me that he was expecting some Christian brothers who would soon relieve me from the task, and that it was only as a means of getting the children to Catechism that he kept the school. This was another source of disappointment to me, to think that I could be useful only as a School Master. Still I have never complained—I

have never regretted that I took this step—I never wished to be back in New York—the only thing I felt sorry for was that I was entirely among strangers—all who knew me were many miles from here, and the priests and Bishop are of a different nation and have different views from me on the most common points. In a word I have been lonesome, homesick. But I am going to be ordained—if it be the will of God—and I cannot believe that I shall have to teach school after that. I do not see the utility of ordaining me if I am still to be Schoolmaster. Yet if the Bishop ask that sacrifice of my feelings, I beg for strength from above to make it, or to guide me in my actions. I hope you will believe me, Father Mac, when I say, that I do not seek for a comfortable life in the ministry—for that reason the offer of a reception from a Bishop in the East has not even a momentary charm to tempt me. I would as lief be on the mission in Minnesota as in New York or in any of the Eastern cities—more so, because when I had the chance of the mission there, I willingly abandoned it for this. My wishes are reducible to this—as in all my studies I have had in view the end to become a priest and perform the duties of a priest, whatever will advance me to that end is acceptable, whatever interferes with it or does not tend to it is painful. I do not consider that my residence here teaching school was beneficial to me in anything, and for that reason I have been disappointed. Do not think me of a fickle disposition—would not many in the same situation feel the same as I have done? I should feel very happy to live with you and be on the same mission with you; but as for being in the diocese of New York or in any of the others, I do not wish it—I prefer Minnesota. I cannot bear any tyranny, either of opinion or of anything else, and I have no reason to love New York—I have not met with much lenity from those who form the Hierarchy of that diocese, and I should suffer a great deal here sooner than make the first step to be admitted there. I am sorry, however, that all my friends are there. To finish with this subject. I have not had reason to leave this diocese yet, and I shall

not do so without reason. The disappointments I have hitherto met are not sufficient reason—if I am disappointed on the mission, when I shall be ordained, then I shall begin to think of it. At present I am not competent to judge; any decision I should now make would be hasty and rash. If my health become bad or if from any cause I cannot perform the duties of my state of life, then I should with pleasure and joy go to Jersey—to any other place with indifference. I have tried to speak candidly and frankly—in doing this, people often become rude and insolent—please excuse me if there be anything of the kind in this letter. You have been too true a friend to me—believe me, I would not offend you readily. I sometimes think that God will reward you for the good influence you have had on me; for my part, I am unable to do more than acknowledge it.

Yours faithfully,

DANIEL J. FISHER."

"P. S.—The Legislature of Minnesota are now in session at St. Paul. At the request of the Bishop I drew up a petition, asking for an amendment of the School law, and for a share of the School fund to Catholic Schools—it was referred to a committee by the Lower house, and after a first and second reading was laid on the table to be printed—I have not heard what has been the result, or whether the bill has been read a third time. It is generally believed that it will pass the House of Representatives. The Maine Liquor Law was in force here, but has been declared, by the Chief Justice of the Territory, unconstitutional—it caused much excitement and a petition is before the Legislature to have the law re-enacted. Great hopes are entertained of the future prosperity of Minnesota, and it is expected that in two years the Territory will double its population. But it is already the nest of speculators. *Figurez vous.* Father Mac, we have here the brother of Ex-President Tyler, the brother of Fillmore, Governor Ramsey and his brother, and any number of others, highly connected, and ready to do anything to become suddenly rich. The Editor of

the Minnesota Democrat has openly attacked the Governor and others for their transactions with the Indians. The Democrat Editor has gone to Washington to prosecute the Governor and if possible to get office in the territory under the next administration. As much of the climate as I have seen and felt here, has pleased me—I do not know what the breaking up of the winter will produce—it is very cold here but dry and healthy. May I expect to hear from you soon again? It appears to me that the letter I here send you is not of a kind that should be handed around—I write under the impression that no eyes but yours will see it. But I confide in your discretion. If I have left anything unexplained please inform me. I might have written oftener but I really thought that silence would be more pleasing to you than my letters. Forgive me, but I do not deserve your kindness.

Good Bye,

FISHER."

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HISTORICAL PAPERS.

The Beginning of Catholicism in North Dakota.

Note: The following article, published by Bishop Shanley in the *Grand Forks Herald* of March 2nd., 1902, is the second of a series of eight articles written by the Bishop on the Beginnings of the Catholic Church in North Dakota.

In January, 1818, Lord Selkirk, the founder of the Selkirk Colony [now Manitoba], requested Bishop Plessis of Quebec to send missionaries to the new colony. Bishop Plessis selected Rev. Joseph Norbert Provencher, Rev. Severe Norbert Dumoulin, and William Edge, a catechist, for the arduous mission.

At noon on Tuesday, May 19th., 1818, the first Missionaries of the Red River, Joseph Norbert Provencher, and Severe Dumoulin, with their Catechist, William Edge, bade adieu to Canada. En route they wrote to Bishop Plessis from Petite Nation, May 24th., Drummond Island, Lake Huron, June 8th., Pointe Meuron (Fort William), June 20th. and June 23rd., and Rainy Lake, July 6th. On July 15th. at Rainy Lake, they planted a large cross, and baptised seventeen children.

The canoes left Rainy Lake the 6th. of July and on the 14th. they were at the mouth of the Winnipeg River. The Missionaries halted there the greater part of the day and baptized sixteen children—the first baptisms in the Red River country. The 15th. of July they entered the mouth of the Red River.

On the morning of the 16th. of July a messenger on horseback made the rounds of the colony, to notify the people to assemble at Fort Douglas about four o'clock that afternoon to welcome the Missionaries. At five o'clock P. M., the 16th. of July, 1818, Fathers Provencher and Dumoulin stepped on the banks of the Red River at Fort Douglas, and the Catholic Church began in the immense region now known as North Dakota, Manitoba,

Assinoboia, Alberta, Saskatchewan, Athabasca and Keewatin.

The whole colony was assembled at the landing, and Father Provencher in a touching address made known to them the object of his Mission. He announced the time at which services would be held, and in conclusion, he requested the mothers to come to the Fort the following day with their children under six years of age to have them baptized.

Fort Douglas, as St. Boniface was then called, was on the right bank of the Red River, not far from the site of the Canadian Pacific depot. The hospitality of the Fort was extended to the Missionaries. A large room in the Fort served as a temporary chapel.

The first Sunday after their arrival a high Mass was celebrated in this cradle of Catholicity in the far Northwest, Father Provencher being the celebrant and preacher, while Father Dumoulin constituted the choir. The preacher announced that on the following day the work of instructing the people in religion would begin. Adults and children were invited to attend those instructions at Fort Douglas twice a day. He also urged the colonists to take immediate steps towards providing a dwelling for the Missionaries.

The following day, July 20th., 1818, Father Provencher wrote to Bishop Plessis: "We are at our destination. We arrived here at five o'clock P. M., the 16th. of July. We were well received by Mr. McDonnell, Governor of the place, who seems to be a good man, and who is a Catholic. It is said that he is to leave here this fall. I shall be sorry. My last letter was dated from Rainy Lake, whence we departed July 6th. Thence we descended the Rainy Lake River, passed Lake of the Woods and entered Winnipeg River at the point where Mr. Keveny was killed. I saw his bones which are covered only with wood.

"From Lake of the Woods we fell into the Winnipeg River, remarkable for its windings, its bays, its rapids, its falls, its portages. It brought us to the Lake of the same name. There we

found a Fort of the Northwest Company. We remained there three-fourths of a day and baptized sixteen children.

"At the mouth of the Winnipeg River we met the canoes from Athabasca, with about 150 men. I had wished to meet them at Rainy Lake but they reached there only fifteen days after our departure. We have announced to them our visit for next year.

"We have been well received everywhere. From Winnipeg River to Fort Douglas we have traversed eighteen leagues of lake and have ascended the Red River eight leagues.

"This country is really beautiful. The river is sufficiently wide. It is bordered with oaks, elms, ivy, poplars, etc. Behind this border of timber are boundless prairies. The soil appears to be excellent. Wood for building is rare, at least good wood. We must set about building. A chapel is a pressing need, because there is no fit place for the people to assemble.

"The site for the Church is beautiful. It is situated facing the forts of the Northwest and Hudson Bay Companies, from eight to ten acres distant from each and about fifteen acres from Fort Douglas. At present there are no savages here. Everyone seems pleased with our arrival and all appear desirous to profit by our instructions."

At a later period Father Provencher, speaking of the agricultural conditions in the Red River in 1818, said: "The cultivated fields were not much larger than garden beds. The settlers planted as much to raise seed as to enjoy the fruits of their labor, for it was very expensive to import grain into this country." But the little they raised in their garden bed farms in 1818 was destroyed by a disaster which led to the establishing of the Catholic Church in North Dakota.

On the third of August, three weeks after the arrival of the Missionaries, clouds of grasshoppers descended on the fields and in a trice devoured nearly everything. The few grains of seed remaining barely sufficed to seed the garden bed farms the

following spring. To add to the misfortune, the grasshoppers deposited their eggs, thus insuring another scourge the next spring.

On the 12th. of August there arrived a number of Canadian families sent by Lord Selkirk. These families, finding the fields ravaged by grasshoppers, refused to remain at Fort Douglas. Fearing a famine in the winter, they went up the river to the present site of Pembina, where a few Canadians and Half-breeds were already settled.

Its proximity to the hunting grounds attracted many hunters to this place each autumn. They passed the winter there with their families, leaving in the spring to spend the summer hunting on the prairies. From Pembina Father Provencher obtained his supply of meat during his first years on the Red River.

The growth of the Pembina settlement necessitated the presence of a priest there. Pembina became for a time more important than St. Boniface, the name by which the Fort Douglas colony is to be henceforth known. In fact St. Boniface was for a time almost abandoned. Both companies built forts at Pembina, and the people clamored for a resident priest. Provencher, therefore, sent Father Dumoulin to Pembina in the month of September, 1818, with instructions to pass the winter there. The month of September, 1818, marks the birth of the Catholic Church in North Dakota.

In January, 1819, Father Provencher visited Pembina to examine into the condition of the new parish. He found everything in excellent order. A school with sixty pupils in attendance was already in operation under the charge of William Edge, and preparations were being made to build a chapel and presbytery in the spring. Since his arrival—from September to January—Father Dumoulin had baptized fifty-two persons and rehabilitated a large number of marriages. He had also succeeded in grouping around the site of the new chapel about three hundred souls. About this time he wrote to Bishop Plessis: "I

have here (Pembina) three hundred persons with me, whilst the Vicar-General (Provencher) has only fifty at St. Boniface." Father Provencher also wrote to the Bishop: "That post (Pembina) is for the present very important. From there I, with all the colony, receive all my provisions. I shall continue to build there." Again in the month of July, 1819, Father Provencher writes: "My Chapel at St. Boniface is almost squared. It will be 80 by 35 feet. At Pembina we have built a shop (*une boutique*), 24 by 18, a presbytery, 40 by 27, and we have hauled the timber for a chapel 60 by 30. What I learn from your Grace about the lines which place Pembina on American territory disquiets me a little, and disarranges my plans. Nevertheless, I shall continue to build there, for Father Dumoulin must pass next winter there."

In June, 1819, Father Dumoulin went to Rainy Lake to give a Mission to the voyageurs from Athabasca who gathered at the Lake every spring. Returning to Pembina in August, he learned that the grasshoppers had again devastated the St. Boniface fields, this time destroying all vegetation, even to the bark of the trees. Again was there an exodus from St. Boniface to Pembina. Father Provencher wrote to the Bishop: "Everyone is busy looking for food. The families are abandoning St. Boniface to go to Pembina that they may be nearer the hunting grounds. We are put to great expense for food. Having nothing but meat to eat, we require much of it and we lose a great part of our time in carting this meat from the prairie. And so the works lag."

The schools at St. Boniface and Pembina continued to flourish. In the spring of 1819, Father Dumoulin wrote to Bishop Plessis that most of the children attending the Pembina school already knew how to read and knew by heart the letter of the Catechism. At St. Boniface Father Provencher even had a class in Latin.

In June, 1819, Father Provencher wrote to the Bishop:

"See to it that the Missionary and the Catechist who come here next spring know English so that they may be useful to the Catholics who speak only that language, and that they also may gain from the Protestants more honor for religion and its ministers. It is moreover necessary that the Missionaries who come here be men whom one can place anywhere; for here it is necessary to fuse the functions of Martha and Mary. One must direct the spiritual and the temporal. If they are men who know nothing of building or directing others in such matters, they are of no use. The first one who offers is not fit to work here. We require grave and serious men, and men above all suspicion. In a word we need men of judgment and ability, but at the same time full of zeal and piety. I consider Father Dumoulin a good Missionary."

The poverty of the colony obliged Father Provencher to spend the winter of 1819-20 in Pembina with Father Dumoulin. Almost every one had left St. Boniface for the winter. He remained in Pembina until May. In the month of July, Father Dumoulin went to Hudson Bay to visit the Catholics in those regions, Provencher remaining in charge of St. Boniface and Pembina. On August 7th., 1820, another Missionary, Father Pierre Destroismaisons, accompanied by a Catechist, Mr. Sauve, arrived from Quebec, and on August 16th. Father Provencher left for Quebec to present his report of the Missions to the Bishop.

Just before his departure he had seen the colony destroyed for the third time by the grasshoppers. Seed wheat had been brought at great expense from Prairie du Chien. The season was most favorable, everything promised well; past misfortunes were forgotten, when on July 26th. innumerable grasshoppers again covered the whole colony. Discouragement seized on everyone, and many spoke of leaving the Red River forever.

JOHN SHANLEY,
Bishop of Fargo, N. D.

The Chapel of St. Paul, The Cradle of the Catholic Church in Minnesota.

The first Christian temple in what is now Minnesota was built by two Jesuit missionaries, Michael Guignas and Nicholas De Gonnor, at the French trading post, Fort Beauharnois, on or near the plot now occupied by Villa Maria convent, Frontenac. This log chapel was ready for use at the end of October, 1727.

In October, 1841, Rev. Lucien Galtier erected the first Christian house of worship in the settlement destined to become St. Paul. This log chapel of St. Paul, on Bench street, was the second Catholic church in Minnesota, though for more than a year religious services were regularly held in dwellings at Fort Snelling and Mendota.

In the interval between the time of Guignas and that of Galtier, the fortunes of war had made profound changes in the political aspect of the new world as well as in that of the old. In 1727, when Jesuit missionaries came to evangelize the Indians of the unknown Northwest, imperial France, mistress of Canada and of the Mississippi, Catholic France, nursery of missionaries for all pagan lands, had reached the zenith of her power and her glory in North America. In 1840, when Galtier, son though he was of war-scourged France, landed at Fort Snelling, he came as a citizen by choice of the new republic of the West, whose rising star of empire flashed a message of hope to the lovers of liberty throughout the world.

On first thought it may seem strange that about eighty years should have intervened between the abandonment of the Frontenac Indian mission and the inauguration of the Catholic Church in embryonic St. Paul. However, it must be borne in

mind that the overthrow of France in the new world left Catholic missions in the Northwest unprotected and untenable, and that the tide of immigration to the upper Mississippi was necessarily held in abeyance while the young republic of the United States was again struggling with England for the independence and territory won in the Revolutionary war.

In tracing the growth of St. Paul and Minnesota account must be taken of many agencies. The first contingent of settlers was carried toward Fort Snelling by a recoil movement from the Canadian Northwest rather than by the natural trend of emigration from the East toward the broad Western prairies. Repeated failures of crops and other misfortunes induced many of the Selkirk colonists on the Canadian border to seek homes in more propitious surroundings. Some of these refugees following the Red river and the "St. Peter," or Minnesota, were among the first to settle about Fort Snelling. Soldiers of the fort, also, whose term of service had expired, took claims in the neighborhood. Soon straggling settlements began to form along the banks of the Mississippi. A cluster of cabins opposite the fort was called St. Peter's,—it has since become famous as Mendota. When Bishop Loras, of Dubuque, in 1839, visited this part of his vast diocese, he estimated the number of Catholics at and about Fort Snelling at 185. His enumeration was probably in excess of the number of actual residents.

VISIT OF BISHOP LORAS IN 1839.

Mathias Loras came to America in response to an appeal of Bishop Portier, of Mobile, then in France asking for missionaries for his diocese. Father Loras labored faithfully for seven years in Alabama, rising to the office of Vicar General. In 1837 he was appointed bishop of the newly formed diocese of Dubuque, which comprised the territory of Iowa and all of Minnesota and the Dakotas between the Mississippi and Missouri rivers. On his elevation to the bishopric of Dubuque, Bishop Loras in

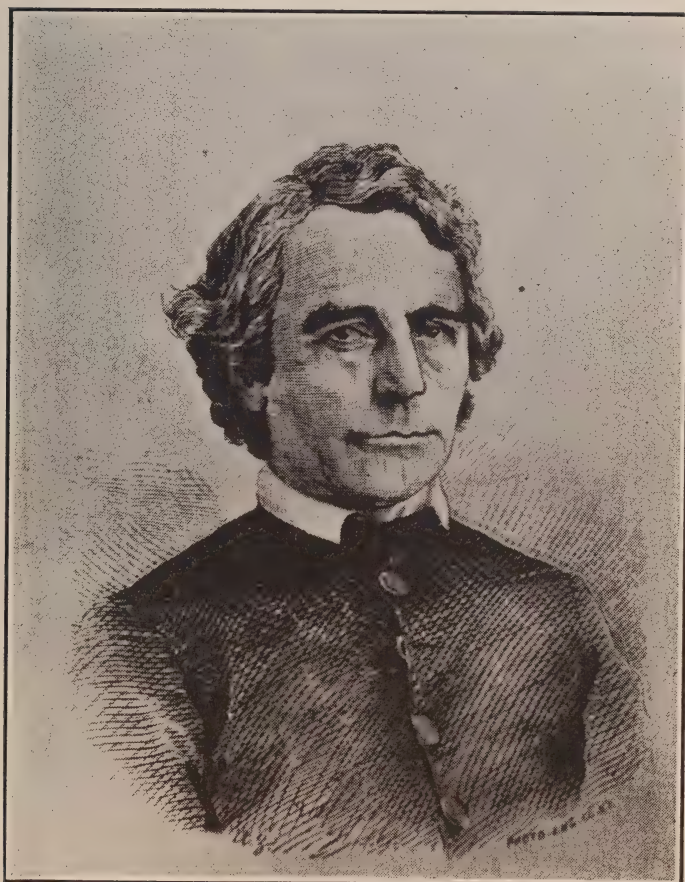
his turn immediately went to France in quest of priests for his distant diocese. Returning to America in the winter of 1838, he brought with him, among others, Joseph Cretin, A. Pelamourgues, Lucien Galtier, and Augustine Ravoux. They arrived in Dubuque, April 19th, 1839. Two months later Bishop Loras set out for Fort Snelling. This visit is described in the following letter, written at Dubuque in July, 1839:—

I have just returned from St. Peter's [Mendota], where I made my second mission, or episcopal visitation. Though it lasted only a month, it has been crowned with success. I left Dubuque on the 23d of June, on board a large and magnificent steam vessel, and was accompanied by Father Pelamourgues and a young man who served as interpreter with the Sioux. After a successful voyage of some days along the superb Mississippi, we reached St. Peter's. Our arrival was a cause of great joy to the Catholics, who had never before seen a priest or bishop in those remote regions. They manifested a great desire to assist at divine worship and to approach the sacraments of the Church. The wife of our host was baptized and confirmed; she subsequently received the sacrament of matrimony. The Catholics of St. Peter's amount to 185, fifty-six of whom we baptized, administered confirmation to eight, communion to thirty-three adults, and gave the nuptial blessing to four couples.

Arrangements have been made for the construction of a church next summer, and a clergyman is to be sent when he is able to speak French (which is the language of the majority), English, and the Sioux. To facilitate the study of the latter we are to have at Dubuque this winter two young Sioux, who are to teach one or two of our young ecclesiastics.

GALTIER, THE FIRST PRIEST.

When navigation opened the following spring, Bishop Loras fulfilled his promise of sending a priest to Fort Snelling. The Rev. Lucien Galtier, one of the young levites brought by him from France, was selected for the upper Mississippi post. Father Galtier was a man of remarkable personality and power; he had the face of a Caesar and the heart of a Madonna; in him strength and tenderness, culture and simplicity, met and min-



REV. LUCIEN GALTIER,
The Pioneer Priest who named St. Paul.

gled in the making of a noble character. If he had remained in France, his talents and his virtues would have marked him for high honors, but he preferred the rugged lot and privation of pioneer life to the power and fame for which petty men strive. He served the missions of Mendota and St. Paul for four years, thence going directly to Keokuk, Iowa, and afterward to Prairie du Chien, Wisconsin, where he labored zealously for the Master from 1849 until he was called to his reward in 1866.

Such was Galtier, the founder of the chapel of St. Paul, from which our city received its name, about which our great metropolis has grown as some medieval cathedral might lift its massive shoulders and huge frame about its lowly sanctuary. If some day the angel of history shall touch the mystic chords of memory in a grateful generation and a shaft shall rise towards heaven in commemoration of the builder of the first Christian temple in St. Paul, let it bear the simple legend: "Galtier, the Father of St. Paul."

Father Galtier in his own modest style shall tell the story of his coming to Minnesota and of his labors in what was then the *Ultima Thule* of our young commonwealth. Your imagination will paint the wild and forbidding background of the picture sketched by his words addressed to Bishop Grace from Prairie du Chien on the 14th day of January, 1864.

On the 20th day of April, 1840, in the afternoon, a St. Louis steamboat, the first of the season, arrived at Dubuque, bound for St. Peter's and Fort Snelling. Right Reverend Dr. Loras immediately came to me and told me that he desired to send me towards the upper waters of the Mississippi. There was no St. Paul at that time; there was on the site of the present city but a single log house, occupied by a man named Phelan, and the steamboats never stopped there.

The boat landed at the foot of Fort Snelling, then garrisoned by a few regular soldiers, under command of Major Plimpton.

The sight of the fort, commanding from the elevated promontory the two rivers, the Mississippi and the St. Peter, pleased me; but the discovery which I soon made that there were only a few houses on the St. Peter side, and but two on the side of the fort, surrounded by a complete wilderness, without any signs of fields under tillage, gave me to understand that henceforth my mission and life must be a career of privation, hard trials, and suffering, and would require of me patience, labor, and resignation. I had before me, under my charge, a large territorial district, but few souls to watch over. I introduced myself to Mr. Campbell, a Scotch gentleman, the Indian interpreter, to whom I was recommended by the Bishop. At his house I received a kind welcome from his good Christian wife, a charitable, Catholic woman. For about a month I remained there as one of the family. But, although well treated by all the members of the house, I did not, while thus living, feel sufficiently free to discharge my pastoral duties, so I obtained a separate room for my own use and made of it a kitchen, a parlor and a chapel. Out of some boards I built a little altar, which was open in time of service, and during the balance of the day was folded up and concealed by drapery.

In that precarious and somewhat difficult position I continued for over a year. On the Fort Snelling side I had under my charge besides some soldiers six families—Resche, Papin, Quinn, Campbell, Bruce, and Resico; and on the St. Peter side, besides some unmarried men in the employ of the company, five families—Faribault, Martin, Lord, and two Turpins.

A circumstance rather bad in itself commenced to better my situation by procuring for me a new station and a change in my field of labor. Some families who had left the Red River settlement, British America, on account of the floods and loss of the crop in the years 1837-38, had located themselves all along the bank of the Mississippi opposite the fort. Unfortunately some soldiers crossed the river now and then to the houses of these settlers and returned intoxicated, sometimes remaining out a day or two or more without reporting to their quarters. Consequently a deputy marshal from Prairie du Chien was ordered to remove the houses. He went to work, assisted by some soldiers, and, one after another, unroofed the cottages, extending about five miles along the river. The settlers were forced to seek new homes.

A new settlement was formed about two miles below the cave, composed of those emigrants from the Red river and others. There were Rondo, who purchased the only cultivated piece of ground in the place, Phelan's old claim, Vital Guerin, Gervais and his brother, etc. I had to visit occasionally these forsaken families. It became necessary to choose a suitable spot for a church. Three points were offered, one called La Pointe Basse,

or Pointe Leclair (now on account of a sand bar in its vicinity commonly known as Pig's Eye bar). I objected to that place; it was the extreme end of the settlement, and being low ground was exposed in high water to inundation. The idea of having the church swept down towards St. Louis one day did not please me. Two and one-half miles farther up, on his elevated claim, a Catholic named Charles Mousseau offered me an acre of his ground; but neither did this place suit my purpose. I was truly looking ahead to the future as well as seeing to the present time. Steamboats could not stop there; the bank was too steep, and the space on the summit was too narrow, and communication difficult with the places of the other settlers up and down the river.

After mature reflection several persons asked me to put up the church as near as possible to the cave, it being more convenient for me on my way from St. Peter's to cross the river at this point, and that place being the nearest point to the head of navigation outside the reservation line. Messrs. B. Gervais and Vital Guerin, two good, quiet farmers, owned the only spot that appeared likely to suit. They both consented to give the ground necessary for a church, a garden, and a small graveyard. I accepted the extreme eastern part of Mr. Vital's claim and the extreme west of Mr. Gervais'. In the month of October, 1841, I had on the above stated place logs cut and prepared, and soon a poor log church that would well remind one of the stable of Bethlehem was built. The nucleus of St. Paul was formed. On November 1st, I blessed the new basilica, smaller, indeed, than the Basilica of St. Paul in Rome, but as well adapted as the latter for prayer and love to arise therein from pious hearts.

THE FIRST CHAPEL.

The first site urged upon Father Galtier was probably not far from where Father Hennepin and his Dakota captors debarked at the end of April, 1680, to begin their overland journey to the Indian village at Mille Lacs. Father Galtier wisely decided that the ground there was dangerously low, and that the second, or Dayton's Bluff site, on the other hand, was inaccessible. The only available location remaining was the plot between Bench and Third streets and between Minnesota and Cedar streets. This was chosen, and in October, 1841, eight men accepted as a labor of love the task of erecting the first house of worship in their new home. The honored names of

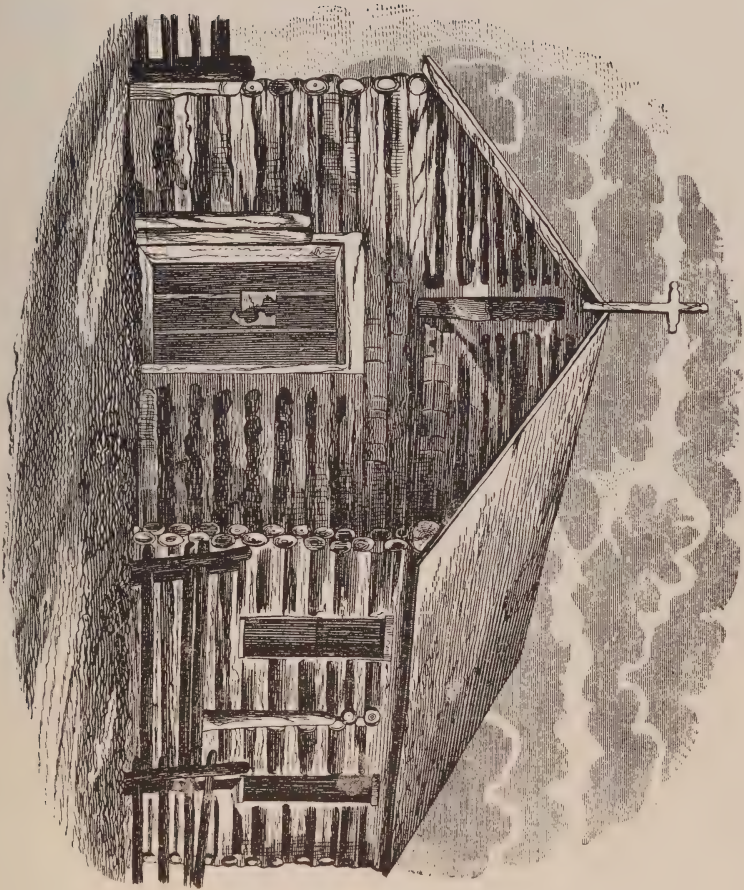
these builders are: Isaac Labissonniere, Joseph Labissonniere, the two Pierre Gervais, Pierre Bottineau, Charles Bottineau, Francois Morin, and Vital Guerin.

The only survivor of those who built the original chapel is Isaac Labissonniere, who resides in St. Paul at 575 Canada street. Though nearly eighty years of age, his mind is remarkably keen and his memory surprisingly clear. Mr. Labissonniere was born in Pembina, N. D., in 1823; he came to St. Paul in 1837. In 1852 he removed to Osseo, in Hennepin county, and returned to St. Paul in 1902. The following is the substance of several interviews with the old gentleman:

I remember well the circumstances attending the building of the log chapel in 1841. Perhaps by general consent rather than the appointment of Father Galtier my father held the office of general superintendent of the building. Eight of us at first volunteered for the work; others offered themselves later.

The ground selected for the site of the church was thinly covered with groves of red oak and white oak. Where the cathedral stands was then a tamarack swamp. The logs for the chapel were cut on the spot, and the tamarack swamp in the rear was made to contribute rafters and roof pieces. We had poor building tools in those days, and our work was not beautifully finished. The logs, rough and undressed, prepared merely by the ax, were made secure by wooden pins. The roof was made of steeply slanting bark-covered slabs, donated by a mill-owner of Stillwater. The slabs were carried to St. Paul by a steamboat, the captain accepting in payment a few days' service of one of the men. These slabs were landed at Jackson street, and were drawn up the hill by hand with ropes. The slabs were likewise put to good use in the construction of the floor and of the benches.

The chapel, as I remember it, was about twenty-five feet long, eighteen feet wide, and ten feet high. It had a single window on each side and it faced the river. It was completed in a few days, and could not have represented an expenditure in labor value of more than \$65.



FIRST CHAPEL OF ST. PAUL, 1841.

Mr. Labissonniere's description of the old church agrees essentially with Monsignor Ravoux's expressed views, and it may be accepted as sufficiently accurate.

Such was the Galtier chapel, as it stood amidst trees and tangled growths, with unshaven sides, steep roof, and simple cross, crowning the brow of the nascent city.

Such it was on the first of November, 1841, when it was solemnly dedicated to the worship of God. On that memorable day, it admitted within its hallowed precincts Swiss watchmakers now trying to coax a pittance from an unaccustomed soil, voyageurs who seemed to make a romance of poverty and trial, *coureurs de bois* who still wore some rags of the civilization of better days, adventuresome seekers of furs and fortune, sons of France and Erin, who are always to be found at the outposts of civilization, and silent Sioux, who yet remembered the Black-gown's story of the cross. Could any one of this motley group of worshippers, gazing into the future, have dreamed of the meaning and promise of the simple ceremony just witnessed in the "Bethlehem" of the Northwest? It was, in fact, not only the local inauguration of the universal Church, but the founding of a great city destined to create and guide the destinies of a vast commonwealth.

The passing of the name, St. Paul, from the church which was the nucleus of the future city to the settlement itself, is described as follows by Father Galtier in the letter already quoted.

The church was thus dedicated to St. Paul, and I expressed a wish that the settlement should be known by no other name. I succeeded in this. I had previously to this time fixed my residence at St. Peter, and as the name of St. Paul is generally connected with that of St. Peter, and the Gentiles being well represented in the new place in the persons of Indians, I called it St. Paul's.

The name of St. Paul, applied to a town or city, seemed appropriate. The monosyllable is short, sounds well, is understood by all denominations. Hence, when later an attempt was made to change the name of the place, I opposed the vain project, even by writing from Prairie du Chien. When Mr. Vital [Guerin]

was married, I published the banns as being those of a resident of St. Paul. An American named Jackson put up a store, and a grocery was opened at the foot of the Gervais claim. This soon caused steamboats to land there; henceforward the place was known as St. Paul landing.

The only other event of note, after the dedication, in the recorded history of the chapel, previous to its enlargement in 1847, was an official visitation and the administration of confirmation by Bishop Loras on the fifth day of June, 1842.

FATHER RAVOUX.

Our sketch now brings us to a venerable figure among us,* the patriarch of the Church in Minnesota, the living link between the luxurious present and the pioneer past, Monsignor Augustine Ravoux. Commissioned by Loras in August, 1841, as missionary plenipotentiary among the Sioux, he devoted himself with marvelous success to that work till he was compelled to take the post left vacant by the withdrawal of Father Galtier in 1844. From that date until the coming of Bishop Cretin, in 1851, he was the only priest in Minnesota, "the lonely sentinel of Rome on the banks of the upper Mississippi." Father Ravoux divided his time between Mendota and St. Paul, giving two Sundays to the former to the one in St. Paul, until in 1849 it was necessary to reverse the order of attendance, as Mendota was falling hopelessly behind her young sister village in point of population.

In his "Reminiscences and Memoirs," page 59, Father Ravoux says: "In 1847 we had to make an addition to the chapel of St. Paul, erected by the Rev. Father Galtier in 1841. The small chapel used by the Sisters of St. Joseph, till their removal to St. Joseph's academy, formed the addition."

On page 62 of the same book is the following item about the church to which Bishop Cretin was introduced in 1851: "And the cathedral, the chapel described above, was a log building about forty-five feet long by eighteen wide." The addition,

*Since this was written, Mgr. Ravoux has passed away.



MONSIGNOR AUGUSTINE RAVOUX,
The Pioneer Missionary of the Northwest.

therefore, put up by Father Ravoux, was eighteen by about twenty feet. These figures seem to correspond with Monsignor Ravoux's map recently published. The old chapel was shingled and otherwise repaired to make it conform to the part added in 1847.

It is worthy of mention that the bell of the "Argo," a steamer which sunk in the Mississippi in the autumn of 1847, was presented to Father Ravoux by the Hon. Henry M. Rice. It was installed in a little belfry beside the chapel in the winter of 1847-8. This was the first mounted bell dedicated to the use of any church or school in Minnesota.

PICTURES OF THE CHAPEL.

So far as reaching a satisfactory conclusion is concerned, the most difficult point with which this paper has to deal is whether the pictures commonly called the "First Chapel of St. Paul" really represent the old building, or merely the addition of 1847, or in some way a combination of both. Monsignor Ravoux contends that the painting by Alexis Fournier in 1888, (presented by Mr. James J. Hill to the Minnesota Historical Society) shows only his addition. This argument is supported by the apparent dimensions of the structure, and by the further fact that the two windows appear to have been in the original plan of the designer.

Against this view is the rough appearance of the logs, showing only here and there a touch of the axe on the outer surface; the popular belief of the pioneer sisters and old priests, like Monsignor Oster, who never doubted that the Fournier sketch was the first chapel; and, above all, the daguerreotypes taken before and after 1853, which show the cross and main entrance at the south end of the chapel, whereas the addition admittedly faced north, toward Third street. The "Nucleus" lithograph published by J. E. Whitney and William G. Le Duc in 1853,*

*General William G. Le Duc, of Hastings, Minnesota, in a letter dated February 19, 1903, to the writer of this article, says:

"The picture of the chapel of St. Paul was taken by Joel Whitney, a skillful daguerreotype artist resident in St. Paul at the time, in the year 1852 or 1853, very early if in that year. I am inclined to place the date, at the latest, before April 15, 1853. It was one of a group of pictures taken by Whitney for my use in the exhibit in the Crystal Palace Fair in New York in 1853."

showing a nearly square building with only one window on the side with the title "Nucleus of St. Paul," is the same as the front part of the Fournier painting. The original daguerreotype of the chapel, which was followed in the Fournier painting, was made in 1854, according to Edward A. Bromley in his "Photographic History of Early St. Paul," 1901. An enlarged photographic copy of it is displayed in the rooms of the Minnesota Historical Society.

The Directory of the city of St. Paul for 1856-7, published by Goodrich & Somers, January, 1857, reproduced the commonly accepted picture, similar to the painting by Fournier, and called it "the first building erected for public purposes." "Our fellow citizen," the Directory continued, "J. E. Whitney, daguerreotyped the building as it stood until 1855, and has kindly permitted us to use the following engraving prepared from the same." If that picture, made at a time when the Galtier building was fresh in the minds of all, was not at all a representation of the old building, is it not passing strange that the error was not corrected with haste and vigor?

In all probability, the Fournier painting shows the old building and a small section of the '47 addition, the camera in the first instance taking only part of the church as it stood in 1853. We therefore conclude that the "Nucleus" picture, in everything except the new roof and part of the addition made in 1847, is an accurate portrayal of the first chapel of St. Paul.

BISHOP CRETIN.

The next and most important event in the life of the chapel was the installation of the Right Rev. Joseph Cretin as bishop of St. Paul, July 2, 1851. Of this the "Minnesota Democrat" of July 8, 1851, says:

The coming of the bishop to this place was hailed with considerable enthusiasm by our Catholic fellow citizens. In the evening large numbers assembled in the log chapel on the bluff to see him and hear his voice. Religious ceremonies appropriate to

the church were performed. The *Te Deum* and the *Magnificat* were chanted, and the bishop addressed the congregation both in English and in French.

The services closed with the bishop's benediction on the congregation. Those who know the bishop well, and of different sects, represent him as a highly educated and excellent man, an American in all his sympathies, and warmly attached to the free institutions of our country.

LATER CATHEDRALS.

Of Bishop Cretin and the second cathedral Monsignor Ravoux says, on page 63 of his *Memoirs*: "Before the lapse of five months after his arrival in St. Paul, he had erected on block seven, in St. Paul proper [Wabasha and Sixth streets], a brick building eighty-four feet long by forty-four feet wide, three stories and a half high, including the basement. This building became immediately the second cathedral of St. Paul, and also the second residence of the Rt. Rev. Bishop, of his priests and seminarians; and a few months after, some apartments of the basement were used as school rooms for boys."

This brick structure on Wabasha street served as the cathedral until the present stone building on St. Peter and Sixth streets was opened for services, June 13, 1858. Excavation for the third cathedral of St. Paul was begun in 1854, and its corner stone was laid by Monsignor Timon, bishop of Buffalo, N. Y., in 1856.

Bishop Cretin did not live to see the new cathedral finished, —to Monsignor Ravoux belongs the credit of having completed that building. To Bishop Cretin, first bishop and father of the diocese of St. Paul, who died February 22nd. 1857, may be traced many of the projects which have brought about the marvelous development of the Catholic church in Minnesota.

RELICS OF THE OLD CHAPEL.

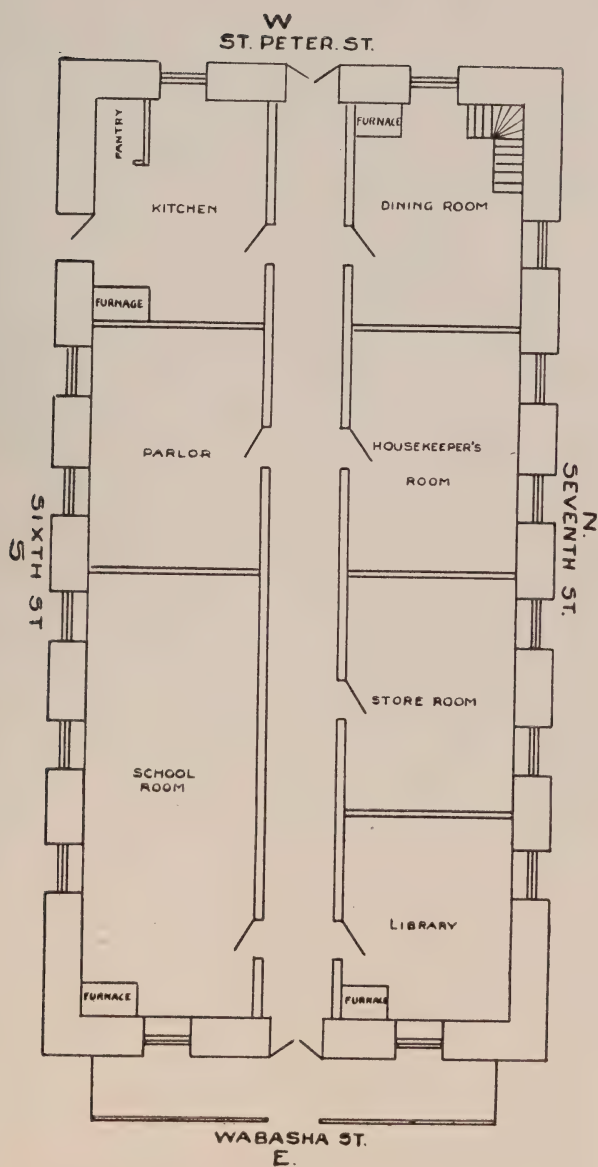
The old log church, or what remained of it, was then in a dilapidated condition. It was the intention of Bishop Grace to

have the old chapel rebuilt and preserved as a relic on the grounds of St. Joseph's academy. For that purpose he had the logs removed there, but the men at work on the academy, not knowing what the logs were for, burnt them to warm their hands or their coffee.

Out of the fragments of one of these logs that escaped destruction Bishop Grace had two gavels made. One of these was presented to the Minnesota Historical Society, and the other was kept at the Cathedral. Unfortunately both have disappeared—the last remnants of the log chapel of St. Paul.

The old log chapel has disappeared, but its noble offshoots remain: the city which from it took its origin and its name; the Catholic Church in Minnesota, which traces to its humble door the splendid story of its growth. The civil and ecclesiastical commonwealths in the Northwest shared the same cradle, the struggles of primitive times, and the triumphs of later days. Working harmoniously in the future as in the past, may these two forces develop on the favored soil of Minnesota the flower of American citizenship.

A. McNULTY.



OLD CATHEDRAL OF ST. PAUL—First Floor.

Personal Reminiscences of Bishop Cretin.

Fifty years have passed since the death of Bishop Cretin, the venerated founder of the Diocese of St. Paul. It may not be uninteresting to the present generation to learn something of his personal characteristics from one whose intimate relations with him make the writing of this brief memoir a labor of love.

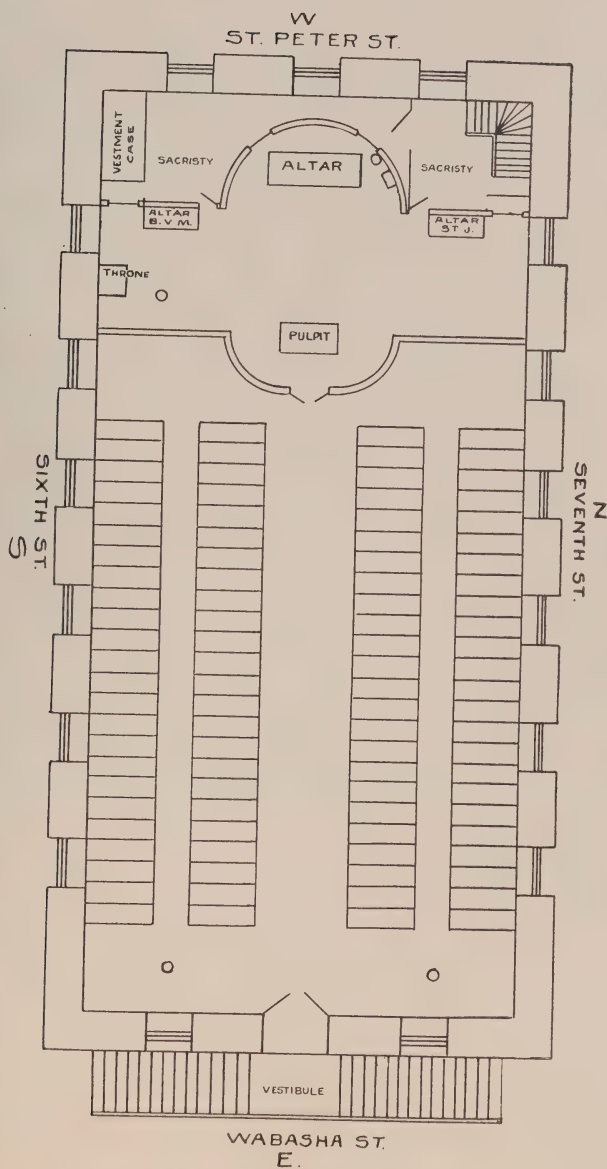
Unfortunately, during the years of my association with him I was too young, too inexperienced, to appreciate the importance of taking notes, too constantly occupied in the arduous duties of the mission to keep a record of what transpired around me. Therefore, I am obliged to rely on my memory. A few incidents, however, which impressed me at the time are even now vividly before me and, disconnected though they are, they serve to illustrate some phases of Bishop Cretin's beautiful character.

I met Bishop Cretin for the first time on Friday, June 16, 1854. On the afternoon of that day seven seminarians (of whom I was one) brought from France by Mgr., then Father, Ravoux landed in St. Paul and found the Bishop teaching Catechism, as was his custom, in the Church. We afterwards learned that he did not content himself with explaining the Catechism but taught the children to sing hymns and canticles both in French and English. Among his favorite hymns were: "Jerusalem, My Happy Home", "On This Day, O Beautiful Mother", and its French original, "En Ce Jour, O Bonne Madonne." Long after his death, some old Irish settler might be heard humming in pretty good French, "En Ce Jour, O Bonne Madonne."

After assigning us our quarters the Bishop bade Rev. George Keller and me make the necessary preparations for the procession of the Blessed Sacrament which was to take place around the Cathedral block on the following Sunday, the Sunday within the octave of Corpus Christi.

A description of the old brick Cathedral, the second in the order of time, will not be out of place here. It stood on the site now occupied by Schuneman and Evans' department store at some distance from Wabasha Street, which ran in front of it and from Sixth Street, which ran parallel to one side of it. It was a three-story building eighty by forty feet—a *multum in parvo*. The first story was built of St. Paul limestone, the other two of brick. The first floor was divided into halves by a corridor extending from front to rear. In the northeast corner of this floor was a room about twelve feet square which contained the books, mostly French, of the parochial library and one of the four brick furnaces which served to heat the Church. For a time committee meetings were held in this room. West of it, on the north side of the corridor was a large storeroom and beyond this the house-keeper's room. The dining-room occupied the northwest corner and contained another furnace as well as the stairs leading to the other stories. Opposite the dining-room, on the south side of the house, was a large kitchen, one corner of which was occupied by another furnace. East of the kitchen was the parlor, a room about the size of the library, furnished with a table, a few chairs and an organ. The remaining portion of the floor served as a schoolroom for boys and contained the fourth furnace.

On more than one occasion the furnace in the kitchen was the cause of considerable amusement. The pipe from its hot-air chamber opened into the Sanctuary not far from the Bishop's throne, and through it the sounds and odors from the kitchen were occasionally conveyed to the worshippers. One Christmas eve the solemnity of the pontifical midnight Mass was interrupted by the vigorous grinding of coffee and I was dispatched in haste to put an end to the performance. At another time, during the High Mass, the air pipe began to send forth a dark column of smoke from the roast which the cook had placed in the hot air chamber and forgotten. When the Bishop realized the state of affairs he dexterously kicked the cushion under his feet so that it landed



OLD CATHEDRAL OF ST. PAUL—Middle Floor.

on the opening and prevented further annoyance.

The middle floor was used as a Church. At the west end was the Sanctuary separated from the auditorium by a railing running the whole width of the building. The main altar occupied a semi-circular recess between the two sacristies which opened into the Sanctuary and which were connected by a narrow passage at the rear. The side altars were dedicated to the Blessed Virgin and to St. Joseph. In front of the former the Bishop's throne was placed against the south wall; and the organ occupied the space in front of the latter. The pulpit, a raised platform with a front elevation, or desk, stood opposite the main altar where the sanctuary rail curved outward. The body of the Church was occupied by pews arranged in four rows with a wide central aisle and two side aisles.

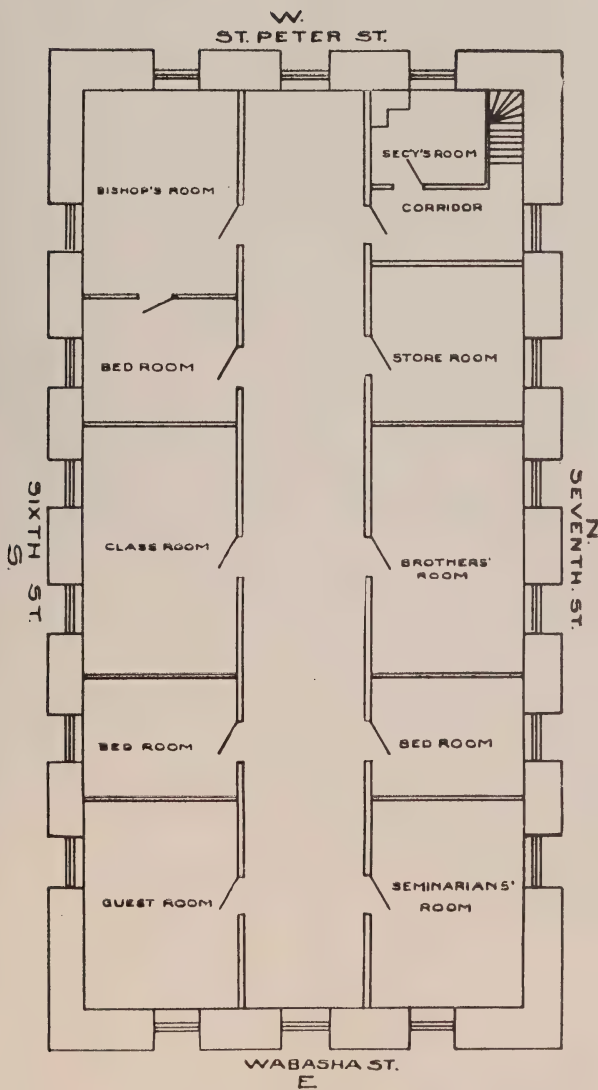
In the partition which separated the sanctuary from the sacristies were the square lattice openings of four confessionals, one of which—that near the Blessed Virgin's altar—was used by the Bishop. The confessor sat in the sacristy, the penitent knelt in the sanctuary. Every time the dining-room door was opened a current of cold air swept through the unheated sacristy and rendered the condition of the priest more uncomfortable.

From the sacristy a stairway led to the third story and communicated with the central corridor by a short passage. At the head of this stairs was the Secretary's office, a room eight by twelve feet with a single window facing the west. Across the corridor on the south side of the house was Bishop Cretin's room, and next to it a small room which was occupied by the Very Rev. Augustin Ravoux, Vicar General, whenever he came from Mendota. East of this was the seminarians' class-room which, after their ordination to the Priesthood, became the community room of the Brothers of the Holy Family whom Bishop Cretin brought from the Diocese of Belley in France. It was also used for the annual diocesan retreat. I attended two of those retreats and had charge of the bell which announced the different exercises. Before the opening

of the retreat Bishop Cretin placed a large poster bearing these words: "INTRA TOTUS, MANE SOLUS, EXI ALIUS," over the door of the small corridor so as to face the priests as they came up the stairs.

Father Wirtzfeld, pastor of the German congregation, occupied the next room and adjoining it was the guest-room, the only one, except the parlor, which was carpeted. The dormitory and study hall of the five seminarians—Valentine Summereisen, Francis Hurth, Louis Caillet, Felix Tissot and Anatole Oster—was located opposite the guest chamber. Of the other three rooms on the north side one was a bed chamber, another was used for a time by the seminarians and later by the brothers and the other was a store room for church goods, etc. The teamster lodged in the garret, part of which served as a bathroom, the water being obtained from a large tank with which was connected a force pump in the kitchen. When this system was installed the Bishop overlooked the necessity of a discharge pipe to prevent the tank from overflowing. As a consequence, his room was one day deluged with water. To guard against the recurrence of such a disaster he forthwith added a waste pipe which passed through the rear end of the house and thence to the ground. The pipe which conveyed water to the tank was supplied with a faucet in the Bishop's room and when he wanted a drink of cold water he rapped on the pipe, the pump was set in motion and a fresh supply of water sent upwards. There were no Ice Companies at that time.

Bishop Cretin was in the habit of attending to his own room. His bed was narrow, provided with head and foot boards and cushions at both ends, and, when made up, looked like a common lounge. He made his bed, swept and dusted his room and, when necessary, took up the loose strips of carpet, shook them out of the window and put them down again. Stearine candles were used only in the Church: tallow candles in the house. Lard oil was used in the Sanctuary lamp and in all other lamps. The Bishop, being an early riser, would occasionally fall asleep while reading



OLD CATHEDRAL OF ST. PAUL—THIRD FLOOR.

or studying by candle light and once his tall hat actually came in contact with the naked flame and had a hole burned in it.

The few Sisters of St. Joseph then in the Diocese came weekly to confession to the Bishop while the six o'clock Mass was being said. One morning they came as usual, entered the confessional one by one, remained a short time and came out again. The Bishop remained in the confessional quite a while and then retired to his room. After Mass the sisters sent word to the Bishop to come and hear their confessions. "I was there", he said to the messenger, "throughout the Mass. Why did they not come?" He had fallen asleep in the confessional. He went, however, and heard them.

I was sacristan and served his Mass which he said on week days when at home at five o'clock, summer and winter. On Sunday he usually celebrated the seven o'clock Mass. A little before five o'clock he came to my room, said "Benedicamus Domino", and lit my candle, when necessary. I dressed quickly, rang the Angelus and went to the Church where he awaited me vested for Mass. After Mass, at half past five, priests, students, brothers and all members of the household attended morning prayer and meditation. Then the other Masses were said.

Now and then, after breakfast, he would invite us to take a little exercise on the treadmill used to cut wood. When it had attained considerable speed he would push a stick of wood tight against the saw and laugh at our futile efforts to keep the mill in motion. At other times he would invite us to work in the garden; but few accepted the invitation.

He generally split his own wood and carried it to his room himself. Once I brought him a basketful, left it at his door and told him about it. He thanked me, then bade me take it to my own room. At another time, when I thought he was not in his room, I deposited some at his door; but he heard me and ordered it away. A third time I tried it but despite my precaution he heard me and coming out of his room intimated that, while he

wanted us to wait on ourselves, he would not avail himself of our services in that way.

Bishop Cretin was a model of charity in word and deed, as the following incidents will prove. We all took our meals at the same table and at the same time. One day the Bishop made a statement which called forth an insulting rejoinder from one of the deacons. The Bishop's face changed color several times and his breath came rapidly. He controlled himself, however, and when he regained his usual calmness all he said was: "Is that the way you speak to your Bishop?"

A Protestant family was in great distress owing to poverty and sickness. The Bishop visited them to show his sympathy and knowing their circumstances and fearing they would not accept alms sought a means of assisting them. While in the house he noticed a piece of bric-a-brac on the mantel, expressed great admiration for it and when it was offered to him accepted it, but managed to leave a gold piece where it had stood.

I often accompanied the Bishop on his missionary expeditions, especially when he visited German communities. My knowledge of the German language, though imperfect, enabled me to act as interpreter whenever he was called upon to hear confessions in that language. On such occasions I wore a surplice and, when I was a deacon, a stole, said the "Veni Sancte Spiritus" and sat near him. The first time I acted in this capacity was at a place called Mary's Town, near Shakopee. It was a new thing to the people and for a while they were uncertain what to do. At length, one man came forward and made his confession, and the others followed his example. When the confessions were heard I had to say the Rosary by way of thanksgiving.

One summer we visited a German settlement south of Mankato and spent the night in a new, unfinished log house, near which we built a smudge to keep away the mosquitoes while we took our rest on straw pallets, using our traveling bags as pillows and our overcoats as coverlets. The next morning men came and

erected a temporary altar, using for that purpose a stable door laid upon sticks driven into augur holes in the rough logs. Clean sheets were then hung on the wall behind the altar and at its sides and leaves and twigs took the place of flowers and decorations. After confessions were heard, Mass was offered up and Communion given to the faithful.

During one of our visits to Mary's Town the cabin in which we lodged was provided with bunks arranged one above another as in steamboats or in sleeping cars. Being the younger I occupied the upper berth and from my place of vantage could observe through the slits in the roof the stars twinkling in the sky. The night was oppressively hot and our discomfort was increased by the feather beds and the ill-ventilated room, the windows being closed to keep out the mosquitoes. Towards morning the sky was overcast, the thunder rolled, the lightning flashed and the rain came down in torrents. It poured in upon me through the crevices in the roof, filtered through my bunk and finally drove the Bishop out of bed.

In the summer of 1856 we went to Brownsville, Houston Co., and on our arrival were directed to a house on Main street. It proved to be a saloon kept by a Catholic. On inquiry the Bishop was informed that Mass was said in the room occupied by the saloon, the bar serving as an altar. Without a word he crossed the street to a large house and asked the owner, a Protestant lady, whether she would allow him to use her large sitting room overlooking the river to say Mass in. She consented: an altar was erected, confessions heard and Mass said. After the services she gave us breakfast and then we took the boat for Dubuque and paid a visit to Bishop Loras who was then quite bent with age. The venerable prelate took us to see a new building he had just erected for a college: thence we drove to the Trappist monastery.

On our return trip from Dubuque we landed again at Brownsville and thence proceeded to Caledonia. At the latter place we lodged in the house of Mr. Leavit. The town suffered from lack

of water, the only available supply being furnished by a neighboring slough. All attempts to secure good drinking water by digging were unavailable notwithstanding the fact that a well had been sunk to a considerable depth. Bishop Cretin offered the Holy Sacrifice for the success of these efforts. From Caledonia we went, through Rushford, to Chatsfield where we stopped at a rather pretentious hotel. When we were shown our room the Bishop examined the bed and decided that it would be safer for us not to remove any of our clothing except our shoes, coat and vests. For greater protection we tied our towels around our heads and put on our gloves. The bed was large and we shared it together. The night was warm and, wrapped up as we were, refreshing sleep was impossible. Later on I understood the reasons which justified the precautions we took.

In 1855 I accompanied Bishop Cretin to Faribault, Rice Co. Old Mr. Faribault and his Indian wife were then living with their son, Alexander. Not wishing to discommode the family except as little as possible the Bishop insisted that our bed be prepared on the floor. Next day he heard confessions and celebrated Mass.

The following year we went to Shieldsville, Rice Co., and put up at Patrick Hanlon's boarding house. It was built of logs as were also most of the houses in the village. The village was situated between two lakes—Lake Mazaska (Silver Lake) a beautiful sheet of water on the south side, and Lake Shields, named after General Shields, on the north. It was surrounded by thick woods where Indians still camped. A frame building to be used as a general store had just been erected and in it we held services. The Bishop was hearing confessions and I had made everything ready for Mass when he beckoned to me and said: "Gather the people round the altar and preach to them on the Blessed Sacrament". In vain I pleaded that I was not prepared: I had to obey. My sermon was merely an explanation of the Church's teachings such as I would give to a class of children. The people were much pleased, however, and asked the Bishop to leave me

with them. He told them that I could be of no benefit to them as I was not yet a priest. Later, when I was stationed in Mendota, I frequently went to Shieldsville, especially in winter, and remained there two or three days at a time instructing the people. I always found them good and devout and I have the most pleasing recollection of them. Before we left the Bishop purchased some lots on which the Church was afterwards built.

Again at a place called Buckley Settlement, near Rochester, I was called upon unexpectedly to preach. We stayed at the house of Mr. Buckley who gave us a piece of land for a Church. In the evening the Bishop said to me: "Tomorrow morning I shall lay the cornerstone of a new Church to be called St. Bridget's in honor of our host's wife. Prepare whatever is necessary for the ceremony. Here is the pontifical". The following day after Mass we proceeded to the site on which the new Church was to be erected and laid the cornerstone. Then, without previous notification, the Bishop turned to me and said: "Preach on the cornerstone". I begged to be excused; but in vain. Fortunately I had not only read the ceremonies but also the prayers and had tried to grasp their significance; and hence I was, in a measure, prepared for the ordeal. Of course, the sermon had to be in English, and I had been in the country only a year and a half. I did the best I could. I translated "*Les Barbares*", "the barbarous": the Bishop afterwards told me I should have used the word "*Barbarians*" instead. On another occasion the Bishop said to me: "When you preach, always bear in mind that you represent the Bishop and speak as you think he would speak. If you wish to do good to your people love God above all things and also love your people with your whole heart".

In the summer or early autumn of the year 1855, a Dr. Bailly of the United States Army came to St. Paul from Fort Ripley and after a satisfactory examination in regard to his knowledge of the Catholic religion was baptized. I was his Godfather. The following July we went to the Fort and on our way

thither visited Father Pierz at Belle Prairie. We remained at the Fort for some days, during which the Bishop said Mass in the chapel, preached to the soldiers and heard their confessions. During our visit Mrs. Baily was baptized and I stood sponsor for her. On the 27th of December, shortly after my ordination, I set out once more for the Fort accompanied by Brother Mary Leo of the Holy Family who was to remain with Father Pierz. It took us two days to reach Belle Prairie. I spent Sunday there and on Monday proceeded to the Fort where I remained till after New Years. The winter was extremely cold—so cold, in fact, that the water froze in the pitcher in my room and the Precious Blood in the chalice on the altar.

A trip to Fort Ripley was a hardship even in summer time. When the Bishop and I made our first visit we traveled thither and back in his buggy drawn by one horse. The distance was about four hundred miles and the speed had to be gauged by the horse's power of endurance. In those days the country was sparsely settled especially in the northern part of the state: houses were few; and we spent the night wherever we could find shelter. The Bishop always carried with him a good sized bag filled with sandwiches, chocolates, candy and licorice. The beginning of August found us far from home and he remarked: "It is necessary that we reach home soon. I should be in St. Paul for the feast of the Assumption; besides, the cross in the cemetery has to be erected and preparations have to be made for the opening of the school". Then, as if chiding himself, he added: "How strange that we should fancy ourselves necessary when God does it all".

We reached St. Anthony, now East Minneapolis, on a Friday and called on Father Dennis Ledon, the pastor. He was absent and, not caring to trouble the Sisters, we went to the St. Charles Hotel for dinner. The waiter asked the Bishop if he wished for soup. The Bishop shook his head. I wondered why he refused as I had never known him to do so at home, where soup was always served on Friday. When I ordered soup he remarked: "C'est

Vendredi aujourd'hui", to which I replied: "Je le sais". When the soup was served he again warned me that it was Friday, and I answered, a little petulantly, perhaps, "I know it and will eat no meat". The Bishop made no further comment and I ate the soup. We arrived home that afternoon. The next day at dinner the Bishop said to me: "Mr. Oster, is it allowed to eat meat soup on Friday?" to which I replied: "Of course not". "Then why", said he, "did you eat it yesterday?" Then only did I realize what had happened. I had forgotten that at American hotels soups are made with meat. His repeated warnings had, I presume, confused me and drawn my attention in another direction.

During the month of October, 1856, we travelled through the southern part of the state, returning home on the eve of All Saints. On this feast he celebrated pontifical Mass though he was ailing. On the following day—All Souls'—the bodies of the dead were to be transferred from the old cemetery to the new and in anticipation of this the graves were opened and the coffins raised on All Saints. The remains of Father Peyragrosse who died in May, 1855, were placed in front of the altar in the cemetery chapel, a building thirty feet square by twenty high which had been lately erected in the old cemetery, that occupied the site of the present St. Joseph's Academy. This chapel was adorned with two gothic windows on each side and a gothic door in front. When the sisters took possession of the property the chapel was transformed into a laundry. On the occasion referred to the Bishop celebrated a pontifical Mass of Requiem, after which he broke his fast with bread, cheese and sweetened water. The procession set out for the new cemetery with the bodies, that of Father Peyragrosse at the head. I cannot positively affirm, though I am strongly inclined to believe, that all—Bishop, priests and people—walked from the old site to the new. When we arrived at our destination, the present Calvary cemetery, the Bishop consecrated it with all the ceremony prescribed by the Ritual, reserving, however, a small section for the burial of those whom the Church excludes from

sacred ground. The bodies were then laid in their new resting places and all withdrew. The ordeal was very severe on the Bishop, whose general health had, of late, shown signs of enfeeblement. For some time prior to this he had been much troubled with asthma and now evidences of dropsy began to appear.

Frequently during his illness he desired me to study in his room that I might be near him. Prior to my retreat for ordination which he directed he made me pass an examination. One evening he made me sit near him and act as confessor while he took the part of penitent. It was a trying ordeal for me: but, acting in all simplicity, I came through it seemingly to his satisfaction. The day previous to my ordination he called me to his room and handing me an alb bade me try it on. The material of which it was made—bishop's lawn ornamented in chain stitch—was old and patched in several places. I tried it on: it reached only a short distance below my knees. I returned it to him telling him that it was rather short for me. "Here", said he, handing me a new one, "is one fully large enough for you." And as he replaced the old one in his wardrobe he remarked: "In this alb I was ordained Priest and consecrated Bishop". What would I not have given to have kept it! Bishop Cretin was the first priest ordained by Monsignor Devie, Bishop of Belley, France, and was consecrated by the same prelate in January, 1851. I have often regretted that I did not look for that alb after his death. What a precious relic was lost when it disappeared! During the night of December 12-13 he was very ill: nevertheless, he ordained me on the following morning. I am the last Priest he ordained.

Messrs. Caillet and Tissot acted as his nurses during his illness. Some one gave us a feather tick to render his bed less hard. We deliberated whether to put it under or over the mattress. Though we spoke in low tones he heard us and insisted on knowing what we were saying, remarking at the same time that whispering should never be indulged in in a sick room lest it produce an unfavorable effect on the patient. When we told him about the feather bed he peremptorily ordered it removed.

On Christmas eve, 1856, he celebrated the midnight Mass; and on January 26, 1857, at five o'clock in the morning, said Mass for the last time, in his room. It was the anniversary of his consecration. Later, when all hope of recovery had to be abandoned the last Sacraments were administered to him, after which he addressed us a few words. His last words are indelibly imprinted on my mind: "In my life I have asked neither for health nor sickness, for riches nor poverty, for success nor failure; but only that the will of God be done. In the long nights when I cannot sleep I always pray for you".

On the twenty-first of February I had to go to Mendota to take the place of Father Ravoux who was summoned to Faribault to visit the Faribault family. When Father Ravoux's man came for me I went to the Bishop's room to bid him good-bye. "I thought", he said, "you were not to leave till one o'clock". When told that it was one o'clock, he said, "Already!" I knelt and asked his blessing; but he was so feeble that I had to help him draw his hand from under the coverlet. "It is the last time", he said, "but we must meet in heaven. Do not sing High Mass and come back as soon as you can." It was the last time I saw him alive. I have one consolation, however,—I received his last blessing; no one else thought of securing it. The next day, Sunday, February 22, while the seven o'clock Mass was being celebrated, he grew worse so rapidly that Father Ledon was hurriedly summoned to his bedside and gave him the last absolution before he expired. His death was immediately announced in Church by Father Ledon; and the congregation manifested its sense of loss in tears and sobs.

Brother Cyril of the Holy Family was at once dispatched to Mendota to bring me word. I was vested for Mass when he arrived and on hearing the sad news I said a low Mass as the Bishop had directed and hastened back to St. Paul. When I arrived the body robed in pontifical garments lay in state ready to be brought to the Church. As I knelt in prayer by his side I could scarcely

realize that I had lost one who had been more than a friend to me—a kind and loving father. In his cold hands he clasped the crucifix he had used on his missionary tours, on sick calls and in the confessional. Whenever he said Mass on an improvised altar it was fastened to the wall a little above his head. It was a cross of black wood bound with brass and bore a brass figure of the Crucified. At my ordination he gave me one like it. At my request, Mr., afterwards Father, Tissot, who had charge of the ceremonies, substituted my crucifix for that of the Bishop; and mine was buried with him. His I most religiously preserved until lately, when I presented it to the St. Paul Catholic Historical Society where it is now treasured as a cherished relic of the saintly first Bishop of St. Paul.

The severity of the mid-winter season and the absence of railroad facilities prevented all but the St. Paul clergy from attending the funeral ceremonies. How much Bishop Cretin was esteemed by all people, irrespective of class or creed, was evidenced by the manifestations of grief evoked by his death. Protestant ministers asked the privilege of attending his funeral. After Mass the funeral procession moved down Wabasha street to Third, thence along Third to the present cemetery. The ministers of the Mass wore their sacred vestments, the rest of the clergy their cassocks and surplices. The Catholics walked to the graveyard: the non-Catholics brought up the rear in carriages.

After the funeral I put his room in order; and while thus occupied found several articles that had been used by him. Among them was a small stole, purple and white, which he carried with him on sick calls and on missions. At the suggestion of one of our priests I gave it to the Notre Dame Historical Society as, at the time, there was no such institution nor any talk of establishing one in the Diocese of St. Paul. I also secured his camphor inhaler with which he sought relief from the painful difficulty of breathing. It consisted of a goose quill filled with pieces of camphor and closed at each end with a small roll of paper per-

mitting the free passage of air. The small end of the quill was inserted into the mouth and the fumes of the camphor inhaled. This I sent to the Notre Dame Memorial Hall.

Another relic was secured in the following way:—Some time after the Bishop's death, when I was in charge of Mendota, I came to St. Paul and finding the guest chamber occupied slept in the room in which the Church goods, etc., were stored. In the morning I found hanging on the jamb of the door a chain made of woven wire, to one end of which was attached a piece of twine. I recognized it at once as the penitential chain worn by Bishop Cretin. I said nothing about it to Father Ravoux lest he might take it from me, but took it with me. Many years afterwards when Bishop Grace came to give confirmation in Byrnesville, of which I was then pastor, I showed it to him and told him how I came by it. He told me I might keep it as long as I lived; but at my death to leave it to the Diocese. It is now in the possession of the Catholic Historical Society. On this occasion also I told Bishop Grace about the alb his predecessor had worn when he was ordained and consecrated. He asked me where it was; and I had to confess that I had looked for it everywhere, but without success. "Why", said he, "did you not take it as you did the chain?" I keenly regret not having done so.

Among the papers strewn on the table in that store room I found one about three inches long by two wide, folded so as to make four pages, written in French in Bishop Cretin's well-known handwriting. It was entitled: "*Mes Resolutions de la Retraite*". I preserved it carefully for many years and I think it is yet in my possession despite the many changes I have had. Some years ago I made a translation of it for the *Northwestern Chronicle*. As far as I remember, the sentiments expressed were substantially as follows:—I will not inquire too curiously into the conduct of others. I must always remember that I am a vile creature, full of faults—a decaying mass covered with snow and deserving the contempt of all. When I do some good, which after all is the

truth, I must refer all the glory of it to God alone. I will always manifest great confidence in the Blessed Virgin; for she is the *Refugium Peccatorum*, the *Auxilium Christianorum* and the *Regina Cleri*. I must be always submissive to the will of God and be as well pleased with failure as with success.

There was also among his papers a small book written by himself in 1821 containing the rule of life he intended to follow. On the front page were inscribed these words: "On vous prie en Grace de n'en pas lire Davantage." This book was for a long time in my possession, later in Archbishop Ireland's and is now the property of the St. Paul Catholic Historical Society.

In the foregoing pages I have striven to be as accurate as possible. I am aware, however, that even the best memory becomes more or less indistinct and unreliable in the course of time: therefore, minor inaccuracies may have crept into this narrative. I believe what I have herein recorded is substantially correct. Many years have passed since saintly Bishop Cretin labored so zealously and so successfully for the upbuilding of the Diocese of St. Paul. I am no longer young; my grey hair and beard admonish me to prepare for the last journey. His kindly voice and wise instructions I have never forgotten; they have sustained and comforted me in the troubles and difficulties I have had to encounter. My earnest prayer is that when it shall please God to call me home, my death may be as peaceful as his, and that divine grace may enable me to comply with his last injunction to me: "We must meet in heaven".

A. OSTER.

CHRONICLE
OF
CURRENT EVENTS.

Note: In the following pages a brief discription is given of the events of interest to Catholics in the Northwest, such as they occurred since the establishment of the St. Paul Catholic Hisorical Society. Communication of such occurrences will always be welcome.

DEDICATION OF ST. JOHN'S CHURCH, ROCHESTER, MINN.

On April 27, 1905, the Church of St. John, Rochester, which had been thoroughly renovated and enlarged by the erection of a substantial addition, was dedicated. The Bishops and clergy assembled at the Academy and marched in procession to the Church. Among those present were Archbishop Ireland, Bishop Cotter, Bishop McGolrick, Bishop Shanley, Bishop Keane of Cheyenne, and Mgr. Coyne, V. G. After the dedication service, Bishop Cotter celebrated Pontifical Mass and Archbishop Ireland preached the sermon. His theme was the Church, the home of souls and of spiritual instruction. The visiting clergy were entertained by the pastor, Rev. William O'Riordan, and his parishioners.

The ceremonies concluded with Vespers and Benediction of the Blessed Sacrament.

CONSECRATION OF ST. MARY'S CHAPEL.

St. Mary's Chapel, St. Paul Seminary, was consecrated with impressive ceremonies on May 24, 1905. The Rt. Rev. J. B. Cotter, Bishop of Winona, was the consecrating prelate. The solemn pontifical Mass which followed was celebrated by the Rt. Rev. James McGolrick, Bishop of Duluth. The sermon was delivered by the Rt. Rev. Thomas O'Gorman, Bishop of Sioux Falls, S. D. In the evening pontifical Vespers were chanted by the Rt. Rev. M. C. Lenihan, Bishop of Great Falls, Mont., and a sermon preached by the Most Rev. Archbishop of St. Paul. The exercises were attended by a number of Bishops and Priests as well as by many of the Catholic people of St. Paul.

THE SILVER JUBILEE OF FATHER ELSHORST.

The twenty-fifth anniversary of the ordination of Father Elshorst, Pastor of St. Lawrence Church, Faribault, Minn., was celebrated with appropriate ceremonies on July 5, 1905. On the previous evening the children of his parochial school gave an entertainment in his honor in the Armory.

The following morning the different parish societies marched in procession to the Church where Solemn High Mass was celebrated by the Rev. Jubilarian and a sermon preached by Rev. F. Holweck, of St. Louis, Mo. After Mass a banquet was served in the Armory to the visiting clergy, the city officials, members of the Commercial Club and members of the German congregation. The Commercial Club, of which Father Elshorst is a member, presented him with a complimentary address and a valuable souvenir. The speeches were laudatory of the good work accomplished by Father Elshorst and expressed the high esteem in which he is held by his fellow citizens.

DEDICATION OF HOLY ROSARY CHURCH, MINNEAPOLIS, MINN.

The new structure of the Holy Rosary Church which replaced that destroyed by fire was dedicated on the first Sunday of October, 1905. Bishop McGolrick of Duluth officiated at the Pontifical Mass and the Very Rev. L. F. Kearney, O. P., Provincial of the Dominican Order, preached the sermon.

In the sanctuary, besides Archbishop Ireland, was the Very Rev. T. L. Power, O. P., the first pastor of Holy Rosary parish, who, despite his advanced age, came from New York to be present at the celebration, the Very Rev. Priors of St. Joseph's Province and many of the local clergy. After Mass a banquet was served to the visiting clergy in the parish house.

The evening services consisted of Vespers and Benediction, and a sermon by the Very Rev. P. R. Heffron, Rector of St. Paul Seminary.

JUBILEE OF REV. OTHMAR ERREN, O. S. B.

The Rev. Othmar Erren, O. S. B., pastor of St. Joseph's parish, Minneapolis, celebrated the twenty-fifth anniversary of his ordination to the Priesthood on Tuesday, April 17, 1906. Solemn High Mass was chanted by the Rev. Jubilarian at which the Rt. Rev. Peter Engel, Abbot of St. John's, Collegeville, Minn., preached the sermon. In the evening the members of the parish gave an entertainment for Father Othmar and his guests.

GOLDEN JUBILEE OF REV. CORNELIUS WITTMAN,
O. S. B.

The seventeenth of May, 1906, was the fiftieth anniversary of the day on which the Rev. Cornelius Wittmann, O. S. B., was elevated to the Priesthood by Bishop Cretin in the Cathedral of St. Paul. The event was duly commemorated in St. John's Abbey, Collegeville, Minn., where Father Cornelius sang the high Mass and the Rt. Rev. Bishop Trobec of St. Cloud preached the sermon. Other appropriate exercises were held by the students of St. John's University in honor of the venerable priest who is the only survivor of the five pioneer Benedictines who came to Minnesota in May, 1856.

GOLDEN JUBILEE—ASSUMPTION CHURCH, ST. PAUL.

The Golden Jubilee of the Assumption parish of St. Paul, Minn., the oldest of the German Catholic parishes of the city, was celebrated on Sunday and Monday, October 21 and 22, 1906. Fifty years before, on May 25, 1856, the small congregation of that time took possession of the first Church erected for its own use. The Benedictine Fathers, in charge of the parish since 1858, and especially its present Rector, Rev. Jerome Heider, O. S. B., thought it well to give fitting expression to the sentiments which animated the parishioners on such a memorable anniversary.

On Sunday, the Most Reverend Archbishop celebrated Pontifical Mass, assisted by the former rectors and by the children of the parish who have been elevated to the Priesthood. In the sanctuary were the Right Reverend John N. Stariha, Bishop of

Lead, S. D., and many priests from the city and elsewhere. The sermon was preached by the Rev. Augustine Brockmeyer, O. S. B., for a time assistant rector of the parish. After Mass the Most Reverend Archbishop addressed the congregation. He congratulated them upon the work accomplished in the past, reviewed the history of the German Catholic settlers in St. Paul and other parts of Minnesota, and exhorted all to remain loyal to their faith and contribute their share towards the upbuilding of the Archdiocese of St. Paul.

The banquet for the clergy and the pioneer members of the parish was served in the hall of the parish school; it was followed by several humorous and reminiscent addresses.

In the evening solemn Vespers were chanted and Benediction of the Blessed Sacrament was given by the Rev. Alfred Mayer, O. S. B. The ceremony concluded with the singing of "Grosser Gott," the Te Deum, in the German language, by the entire congregation.

On Monday, a Pontifical Requiem Mass for the deceased rectors, assistant rectors, and members of the parish was celebrated by the Right Rev. Peter Engel, O. S. B., Abbot of St. John's, Collegeville, Minn. The sermon was preached by the Rev. Aloysius Hermanutz, O. S. B.

In the evening the parishioners and their guests were entertained in the school hall with songs and recitations by the children of the parish school under the direction of their teachers, the Sisters of Notre Dame.

An elaborate souvenir book containing the history of the parish was published for the occasion. Several copies of it are in the possession of the St. Paul Catholic Historical Society.

JUBILEE OF THE IMMACULATE CONCEPTION PARISH, ST. CLOUD.

The congregation of the Immaculate Conception Church, St. Cloud, Minn., and its pastor, the Rev. William Eversmann, O. S. B., celebrated the golden jubilee of their parish on October 21, 22, 1906. The Rt. Rev. Bishop Trobec was the celebrant of

the Pontifical Mass and Vespers on Sunday, the twenty-first. The Rev. George Arenth, rector of the Cathedral, preached the sermon at the morning exercises. Solemn Requiem Mass for the deceased members of the parish was celebrated on Monday, the twenty-second, by the Rev. C. Wittman, O. S. B., first rector of the parish. On Sunday evening an entertainment was given in the hall of the parish school.

GOLDEN JUBILEE—ST. THOMAS PARISH, WINONA.

The Golden Jubilee of St. Thomas Parish, Winona, Minn., took place November 11, 12, 13, 1906. It was more than a parochial celebration inasmuch as it commemorated the fiftieth anniversary of the first Mass celebrated in Southern Minnesota by the Right Reverend Joseph Cretin, the pioneer Bishop of St. Paul.

The jubilee exercises opened in St. Thomas Pro-Cathedral, on Sunday, November 11, with a Pontifical Mass of which the Right Reverend J. B. Cotter, Bishop of Winona, was the celebrant. The sermon was preached by the Right Reverend J. J. Keane, Bishop of Cheyenne, Wyo.

In the evening after Vespers and Benediction, at which Mgr. A. Oster of Mendota, for a time in charge of St. Thomas parish, officiated, Bishop O'Gorman of Sioux Falls, S. D., preached.

On Monday, Mgr. A. Plut of Shakopee, a former pastor of the parish, celebrated a solemn Requiem Mass for the deceased Catholics of the city. In the evening a public meeting was held in the Opera House. Bishop Cotter presided and at the close of the musical program introduced Archbishop Ireland, who delivered an address in which he referred to the early days of the Catholic Church in Winona and Southern Minnesota and paid a tribute to the Catholic pioneers of the state. He spoke of the magnificent opportunities the Church enjoys in America. "We could not wish for a sweeter, more fortunate home for Holy Church than under the Stars and Stripes." Hence the duty of Catholics every-

where is to be the best and most loyal of citizens.

On Tuesday, a Pontifical Mass of thanksgiving was celebrated by the Right Reverend J. Trobec, Bishop of St. Cloud, at which Archbishop Ireland preached.

The jubilee celebration was brought to a close with a banquet in Philharmonic Hall on Tuesday evening. Bishop Cotter presided and speeches were made by Archbishop Ireland, Bishop O'Gorman, Bishop McGolrick, Senator FitzPatrick, Mr. Onahan of Chicago and Rev. P. J. Gallagher, the present pastor of St. Thomas parish.

In addition to those already named the visiting clergy comprised the Right Reverend Bishop Schwebach of La Crosse, Wis., a large number of the priests of the Diocese of Winona and some from the Twin Cities.

The old settlers who were present at the first Mass fifty years ago and those who formed part of the original congregation of St. Thomas parish occupied special seats in the Church and at the banquet.

In connection with the celebration a souvenir booklet, giving a detailed history of the growth of Catholicism in Winona, was issued, copies of which are in the library of the St. Paul Catholic Historical Society.

MGR. OSTER'S GOLDEN JUBILEE.

December 14, 1906, was the fiftieth anniversary of the ordination of Right Rev. Mgr. A. Oster, the last priest ordained by the first Bishop of St. Paul.

The celebration took place at Mendota of which Mgr. Oster is pastor. At an early hour St. Peter's Church was filled with a congregation which included representatives from Byrnesville, Inver Grove, Rosemount, Lakeville, and Credit River, of which places Mgr. Oster had charge in the early years of his ministry.

Solemn High Mass was celebrated by the Right. Rev. Jubilarian and the sermon was preached by Bishop Cotter who paid

a well-deserved tribute to the worth of his former teacher and congratulated the people on having such a devoted leader and friend. In the sanctuary were Bishop Shanley, Mgrs. Plut and Kennedy, a number of priests from the neighboring parishes and from the Twin Cities.

In the evening there was a banquet at which the Mgr. was presented with a purse of fifty dollars in gold on behalf of his parishioners. Bishop Shanley made the principal address and Father Genis also spoke.

On Dec. 18, the fiftieth anniversary of his first Mass, Mgr. Oster was the guest of the St. Paul Seminary of which he was for some years Spiritual Director. He officiated at Solemn High Mass in St. Mary's Chapel in presence of the faculty and students and a large number of visiting priests. Archbishop Ireland, Bishops McGolrick and Trobec, Mgrs. Nagle of St. Cloud, Meier of St. Paul, and Plut of Shakopee occupied seats in the sanctuary. Archbishop Ireland eulogized the Rt. Rev. Jubilarian for his unbounded zeal and devotion to duty.

After Mass, dinner was served, and at its close Mgr. Oster thanked the Seminary and its guests for the kindly interest taken in his jubilee.

DEDICATION OF ST. BERNARD'S CHURCH, ST. PAUL, MINN.

The new Church of St. Bernard, Geranium and Albemarle streets, St. Paul, Minn., was dedicated by Archbishop Ireland, assisted by Bishop Stariha of Lead, S. D., and a large number of the clergy, on January 1, 1907. Bishop Stariha officiated at Pontifical Mass. Two sermons were preached—one in English by the Archbishop, and the other in German by Bishop Stariha. In the afternoon, Bishop Stariha celebrated Pontifical Vespers followed by Benediction of the Blessed Sacrament.

JUBILEE OF ST. MARK'S PARISH, SHAKOPEE.

The people of St. Mark's parish, Shakopee, Minn., and their pastor, the Rt. Rev. Monsignor A. Plut, celebrated the golden jubilee of the parish on February 10-12, 1907. The pontifical Mass on Sunday the eleventh was celebrated by the Rt. Rev. John Stariha, Bishop of Lead, S. D. The sermon was preached by the Most Rev. Archbishop of St. Paul. The Rev. A. Loeffen, assistant at St. Mark's, sang the Requiem Mass on Monday and the Rev. F. Jaeger of St. Elizabeth's Church, Minneapolis, preached the sermon. The Mass on the following day was said by Mgr. Plut, at which Father Raymund, O. F. M., preached. An entertainment was given by the children of St. Mark's school on Monday and Tuesday evenings in the Lander Opera House. In addition to the distinguished guests already mentioned, the Rt. Revs. Bishop Cotter, of Winona, and Monsignor Oster, V. G., Mendota, were present.

GOLDEN JUBILEE—ST. WALBURGA PARISH, HENNEPIN CO., MINN.

The fiftieth anniversary of St. Walburga parish, at present under the direction of Rev. Wm. Eckl, was duly commemorated on May 4th and 5th, 1907. On the first day solemn High Mass was celebrated by Rev. C. Pettigrew of Dayton, and the sermon preached by Rev. H. Keil of Medina; in the evening a Catholic convention was held with addresses on religious topics. The social gathering of the parish with entertainments took place on the following day. The jubilee exercises were attended by a number of priests from neighboring parishes. A souvenir book, containing a brief review of St. Walburga's past history was issued for the occasion.

GOLDEN JUBILEE, OAKDALE PARISH, WASHINGTON CO., MINN.

The parish of the Guardian Angels at Oakdale, administered by Rev. C. N. Hompesch, celebrated its golden jubilee on Sunday,

June 9th, 1907. The High Mass was celebrated by Rev. F. X. Gores of St. Paul; sermons were delivered both in German and in English by Revs. F. X. Gores and F. X. Bajec of St. Paul, respectively. Several priests, friends of the pastor and of the parish, were in attendance.

SILVER JUBILEE, PARISH OF THE SACRED HEART,
ST. PAUL, MINN.

The parish of the Sacred Heart in St. Paul was the first of the German Catholic parishes to be detached from the Church of the Assumption; it was founded in 1882 by Rev. Charles Koeberl. The twenty-fifth anniversary was befittingly celebrated by the parish and its present rector, Rev. F. X. Gores, on Sunday, June 16th, 1907; the occasion was made especially memorable, because on that day a child of the parish, the Rev. M. Gillen, offered up the Holy Sacrifice of the Mass for the first time. A touching and eloquent sermon was preached by the Rev. W. M. Stulz of Sleepy Eye, Minn.; he pictured the life of faith and of grace within the fold of the Catholic Church, and paid also a loving tribute to the deceased founder of the parish, the Rev. Charles Koeberl. An interesting entertainment was given in the evening by the young people and the children of the parish under the direction of the Sisters of Notre Dame. A large number of priests witnessed the exercises of both morning and evening.

The Laying of the Corner Stone of The New Cathedral.

I.

If the "Father of Waters" had for the nonce the human attributes which old-time imagination imparted to historic rivers, his voice would be the first eulogy of the second day of June in the year 1907, as he paused by the city of St. Paul on his long-drawn progress to the sea.

Many gatherings had his grey eyes witnessed on his banks, in sport or gravity, in arms or peace, in savage mien or civilized mirth, but never a sight that blended so many features of interest or episodes of hope.

He carried with him that evening away down through old Louisiana the echoes of thirty thousand voices, and the music of a thousand instruments, and the panegyric of Church and State in the Northwest, with a speed less rapid than the electrical message, it is true, but as varied and as measured as his own liquid way.

But if our gracious city on that eventful day gladdened the bosom of her tutelary Sire, she was still prouder to emphasize the name and recollection of her lowly mother. For, to speak plainly, it was from the log chapel on the left bank of the river that St. Paul took its name; even as it was from this rude sanctuary-crib, as from a mother's lap, that the Catholic Church in the Northwest has grown. This fact was the burden, the chorus, nay the very essence, in a word, of the day's celebration.

A marvelous increment indeed, within the span of two generations, an increment of which the new cathedral is designed to be the monumental expression. Nay, more, it will be another new-world monument in stone of that Church which "stands immovably in a world of mutable, changing purposes, pointing steadily to the

value of law, discipline and order; proclaiming the beauty and worth of self-sacrifice and service; teaching the lessons of obedience and humility. With its strong arm it gently, but firmly restrains its people from following the dangerous paths which lead to chaos, and bids them find their anchor for the present and hope for the future in the quiet sanctity of the Church's influence."*

This spiritual influence was uniquely revealed at the laying of the corner stone of the new Cathedral of St. Paul. It drew to St. Paul not only the soul of each country parish, but the sympathy of the non-Catholics of Minnesota. The courtesy of the Protestant vied with the homage of the Catholic. The various denominations contributed their presence to the historic holiday. The people at large were as sympathetic as their press. The corner stone was claimed, not only as the first prop of a new Cathedral, but as the pedestal of a Commonwealth's pride. We say a Commonwealth, for Minnesota was thoroughly represented in a parade of which the Twin Cities were but an integral part. Stalwart sons of toil, the men whose hand and eye are close to Nature, the owners of our fecund soil, the gleaners of our world-seeing harvests attended, as well as the merchant, the mechanic, the student and the official.

The most remarkable feature of the day, more remarkable, perhaps, than the commingling of Protestant and Catholic, was the blending of Church and State. As large a gathering might be mustered on a similar occasion for a Catholic purpose in an old Catholic land, as many banners, as many parishes, as many prelates, as many sight-seers; but how rare to find in modern days, with recent history confronting us, the Head of a State vying with the Archbishop of a diocese, the "prætorian cohort" with the priestly band, the senate with the sanctuary, the salvoes of artillery with the applause of civilians in such a breadth of sympathy and in such a harmony of display! And, to crown all, the telegraphed

*from "The Bellman," June 8, 1907.

greeting of the President of the United States was added to the cabled blessing of the Pope of Rome. Side by side, these twin expressions repose in the heart of the time-defying granite, a splendid embedded object-lesson to the doings and policies of other lands! The point of contact between the two flashed messages was not only the corner stone itself, but the personality of the Archbishop to whom its laying was primarily due. For he has been a leader among those who have blended the Catholic with the American idea, and so concentrated upon himself and upon his work on this eventful day, the best wishes of the supreme exponents of both. Pope and President, Church and State, Protestant and Catholic—these are the three pairs which have joined hands around the corner stone of the new Cathedral of St. Paul.

It will stand on an eminence fairer, higher even than the new Capitol's site. Its dome will be a rival landmark; its stones will last as long; its ruins will be sketched alike by the artist of some remote after-age.

May the voice of history meanwhile speak of them in equal breath—of the one as the temple of fair laws and balanced liberty, of the other as the worshipping place of Him without Whom they who build a city will have laboured in vain.

II.

At two o'clock in the afternoon vast throngs of people were massed as far as the eye could reach in every direction in the vicinity of the scene of the ceremonies. The platform erected near the corner-stone was rapidly filling with distinguished guests, among whom Governor J. A. Johnson, Mayor R. A. Smith and Senator Moses E. Clapp were conspicuous. A few minutes after two o'clock the priests and seminarians who had assembled at St. Joseph's Academy set out for the site of the new cathedral, and as the long line of clergy filed by the residence of Mr. J. J. Hill it was joined by the bishops and their chaplains. At half past two bishops and priests had taken their places on the platform, and all

was in readiness for the great pageant with which the proceedings were to begin. The following dignitaries were present: Most Rev. John Ireland, St. Paul, Minn.; Most Rev. J. J. Keane, Dubuque, Iowa; Most Rev. A. Christie, Portland, Or.; Most Rev. J. E. Quigley, Chicago, Ill.; Rt. Rev. James McGolrick, Duluth; Rt. Rev. James Trobec, St. Cloud; Rt. Rev. J. B. Cotter, Winona; Rt. Rev. John Shanley, Fargo, N. D.; Rt. Rev. M. C. Lenihan, Great Falls, Mont.; Rt. Rev. J. P. Carroll, Helena, Mont.; Rt. Rev. Edward O'Dea, Seattle, Wash.; Rt. Rev. James Davis, Davenport, Iowa; Rt. Rev. R. Scannell, Omaha, Neb.; Rt. Rev. Thomas Bonacum, Lincoln, Neb.; Rt. Rev. P. J. Garrigan, Sioux City, Iowa; Rt. Rev. A. Schinner, Superior, Wis.; Rt. Rev. Maurice F. Burke, St. Joseph, Mo.; Rt. Rev. J. J. Hennessy, Wichita, Kan.; Rt. Rev. Thomas S. Byrne, Nashville, Tenn.; Rt. Rev. Thomas O'Gorman, Sioux Falls, S. D.; Rt. Rev. O'Reilly, Peoria, Ill.; Rt. Rev. Vincent Wehrle, Richardton, N. D.

Hardly had the bishops and priests taken their places on the platform when the first division of the vast parade filed by. The following description of the greatest procession in the history of the West is taken from the Pioneer Press of June 3rd, 1907.

There were 30,000 men marching under the banners of the Catholic church of the Northwest: an endless line of flags, banners and faces filing past the reviewing stand. This was the grand parade in which the entire state took part to commemorate the laying of the corner stone of the new Cathedral; a parade which will long be remembered by St. Paul, and which undoubtedly with the possible exception of the G. A. R. parade in 1896, was the greatest parade ever held in the city. No one could have witnessed the stream of marching laymen without realizing the deeply rooted strength of the church in Minnesota or the devotion and faithfulness of its subjects.

Gazing from the new Cathedral site down Summit avenue the eye encountered a sea advancing of marchers, multi-colored banners and flags flying overhead like a vast fleet. As far as the

eye would carry marching men filled the broad avenue, while the stirring music of band after band now faint and again swelling in triumphant volume filled the air as division after division marched up Summit avenue to Selby and then up to Western and down Nelson, passing thousands upon thousands of spectators gathered from all parts of the Northwest.

Old men whose early lives had been spent in the service of the church and state marched side by side with boys still in their teens. Business men and sturdy farmers kept step with each other, the wealthy and the less fortunate formed ranks together. All lines and barriers were thrown aside and like a vast army of invasion the laity of the Northwestern Catholic church passed through the streets of St. Paul to do homage to their church, passing in solemn review before the priesthood of Minnesota and the Catholic churchmen of half a dozen Western states. Slowly, in perfect formation the army of the church surged by, thousands of men, parish, brigade and division in one unending glittering line.

Fully an hour and one half were consumed from the time the mounted police with Capt. Budy in command swept past the reviewing stand until the last platoon of the St. Paul lodge of the Knights of Columbus rounded the corner at Selby and Summit, and during that time the vast throng gathered to watch the ceremonies scarcely moved, so intense was the interest. Excellent police service was rendered by details from the central and Rondo stations, assisted by a detail from the mounted police. The line of march was kept clear from start to finish. So congested was the crowd about the new Cathedral site that considerable difficulty was met in heading off the terrific crushes which were started from time to time, but ample police facilities had been provided, and there was no chance for a stampede or panic.

The different societies and divisions began to assemble shortly after 12 o'clock, and on almost all the downtown streets marching bands of men were to be seen while strains from twenty-one bands

scattered about the downtown district gave it the appearance of a huge military camp. By 2 o'clock all was in readiness for the great parade, and shortly after 2 o'clock the boom of a cannon at Smith Park, the rendezvous of the vast army, announced that the parade had started. A few minutes later and the mounted police were seen marching eight abreast up Sixth street and behind them followed the chief marshal, his staff and the St. Thomas military band followed by three battalions of the St. Thomas cadets.

Division after division from the various side streets fell into line until by the time the head of the procession had reached Summit and Dayton avenues thousands of men were marching in line, while thousands more were waiting the command to fall in. It was a little after 2:30 when the first platoon passed the reviewing stand and from then until almost 4 o'clock there was an unbroken stream of marchers. There were no waits, no long breaks in the ranks, but a compact body of men marching steadily only to be replaced by thousands more. Those in charge of the parade deserve special credit for the manner in which it was handled, there not being the slightest hitch to detract from the impressiveness of the spectacle.

The view from the new Cathedral site down Summit avenue to St. Peter street as the mounted police passed the raised platform erected for the assembled priesthood of the state was particularly impressive, and one never tired gazing at the array of banners stretching block upon block. Just below the new site the gray and white uniforms of the St. Thomas cadets stretched with military precision across the broad avenue as the battalions advanced, rifles and swords reflecting the rays of the sunlight, while gently folding and unfolding in the mild breeze the Stars and Stripes of the huge silken flags showed in beautiful contrast to the green foliage of shade trees. Headed by its band the cadet army of St. Thomas marched past the reviewing stand only to be followed by numerous parish brigades, each headed by a band, purple and golden banners waving in the afternoon light.

Clustered on the reviewing platform in purple, black and white the priesthood of the state watched the long procession, and as each platoon passed the stand the members bared their heads in reverence. It was a pretty sight this eagerly watching body of the priesthood, gray haired leaders who have spent the greater part of their lives in the service of the church in Minnesota sprinkled among the younger men fresh from the seminaries or in the prime of manhood and church work. Aged men among the clergy recognized aged men marching among the laity and remembered how fifty years ago a struggling parish was established in a Minnesota wilderness to fight its way to victory. Fifteen divisions in all, the triumphant procession slowly passed the reviewing stand, and as the societies swept past, the banner-bearer turned the silken flag towards the stand proclaiming the society and its home.

Minneapolis, St. Paul, Duluth and scores of towns and villages scattered throughout the North Star State contributed toward the membership of one of the greatest parades in the history of the Northwest. Truly it was a grand day for the Catholic church of St. Paul and Minnesota and for St. Paul itself, for before the eyes of thousands upon thousands of visitors from surrounding states the city unfolded itself in a manner of which it has cause to be proud. The weather was ideal, a perfect June day, with the exception of about ten minutes of light rain which failed to interrupt the ceremonies in the slightest.

An impressive feature of the parade was the appearance of the old guard men who arrived in St. Paul when it was a tiny garden spot in the vast Northern wilderness and who helped erect the first log chapel in the name of the Catholic church. Men who fought and toiled for the church in the rough early days and who now, in the peaceful shadow of a long life, were rewarded by seeing the initial step taken toward the erection of one of the most magnificent monuments to the Church in the country. These men, nine in all, were escorted in carriages over the line of march, and

when they reached the reviewing stand were tenderly ushered into a reserved portion where they might witness the ceremonies of laying the corner stone.

It would be difficult to estimate the number of people who witnessed the parade, for everywhere there were hundreds of people wedged tightly together. Only in the center of the street was there any motion and that was where the marching platoons of the church approached the new Cathedral. The spectators began to gather at the Cathedral site as early as 12 o'clock and along the line of march, but about the new Cathedral the crush was the heaviest. Thousands of people waited patiently for the advance guard of the long procession, standing good-naturedly in the sun and watching for the first sign.

A squad of mounted police under the command of Lieut. Budy, head of the mounted police of the city, led the way and forced an opening through the crowds large enough to allow the passage of the parade, most of the divisions, with a few exceptions, marching eight abreast.

Following the platoon of police came a guard of veterans of the Civil war acting as an escort of the large American flag, and directly behind them came Col. Josiah R. King, grand marshal; John C. Hardy, chief of staff, and George C. Lambert, Michael Weiskopf and William J. Murphy, general aides, and the cadet band of St. Thomas college.

The first division, under the command of Stanislaus J. Donnelly, aide-de-camp, was made up chiefly of the St. Thomas college cadets, the first large body in the parade. Marching eight abreast their lines were several blocks long, and in their gray coats and white trousers they presented a very pleasing appearance. They were followed by a large delegation from Mankato, which closed the first division.

To Minneapolis was accorded the honor of the second position in the parade, and the Catholic societies of that city were there in great numbers, four divisions being taken up with the represen-

tatives of the parishes in Minneapolis and the surrounding towns. The second division, which was the first of the Minneapolis divisions, was under the command of James McConville and George T. Daly aides-de-camp. With a band at their head there were ten lodges of the Hennepin County Ancient Order of Hibernians under J. J. Fitzgerald in this division. In the third division, under the leadership of Herman Jueb and John Thill, aides-de-camp, began the stream of bodies, each representing a parish. There were hundreds of these bodies in the parade, some of them from small parishes with only a few in line and others representing large parishes with a hundred or more men under the parish banner. In this division, headed by a band, were the parishes of St. Joseph, St. Boniface, St. Elizabeth, St. Vincent (Osseo), Holy Name (Medina), Assumption (Crystal Lake), St. Joseph (Medicine Lake), St. Peter and St. Paul (Loretto), and Assumption (Richfield).

The fourth division was under the command of Anton Chouinard and Frank F. Machovec, aides-de-camp. This division was headed by a company of Catholic Knights in their bright uniforms and white plumed hats. Then followed the parish companies, each headed by a standard bearer carrying a purple banner with the name and location of the parish, and many of them with elaborate banners in silk with the figures and inscriptions worked in gold thread. The parishes represented in this section were Notre Dame de Lourdes, St. Anne, Christopher Columbus society, Holy Cross, Our Lady of Perpetual Help, St. Cyril and St. Methodius, Syrian-Maronite congregation, St. Mary (Hopkins), St. Patrick's (Edina), St. Anne (Hamel), Greek Ruthenian parish, Italian parish.

This division contained the largest number of representatives of the countries in Southern Europe, and as each body passed they were the recipients of considerable applause. The first of these bodies was the Christopher Columbus society, and quite a number of swarthy skinned sons of Italy were in line behind their

elaborate banner of silk and gold. The Syrian and Greek organizations, which followed with their Italian brethren, served to emphasize the extent of the power of the Church.

The fifth division under the command of A. L. Lennon and Elmer Gebhardt, aides-de-camp, brought up the rear of the Minneapolis organizations and was made up of the delegations from the parishes of Ascension, St. Charles, St. Thomas (Conception), St. Stephens, Holy Rosary, Ascension, St. Charles, St. Thomas (Corcoran), St. John the Baptist (Excelsior), St. Jane (Corcoran), St. Clements (Minneapolis), and the Minneapolis council of the Knights of Columbus.

The next six divisions made up the state section consisting of the delegations from the parishes in all parts of the state. The parish of Mendota led the sixth division, which was under the charge of Edward H. Slater, aide-de-camp, with a large delegation. This division was made up of a large number of parish delegations many of which were represented by large delegations and the division contained two bands. Following the first band came the parishes and missions of Arlington (Gaylord and Winthrop), Annandale, Clearwater, Anoka, Cedar Creek, Assumption (St. John), Barry, Belvidere, Beardsley, Belle Creek, (Goodhue), Belle Plaine, Benton, Danvers, Bird Island, Buffalo, Canby, Cannon Falls, Kenyon, Carver, Cedar Lake, Centerville and Rice Lake. Behind the second band were the parishes of Chaska, Chanhassen, Clara City, Raymond, Clontarf, Hegbert, Cologne, Comfrey, Sanborn, Credit River, Darwin, Forest City, Dayton, Delano, Franklin, De Graff, Murdock, Eden Valley, Manannah, Fairfax and Gibbon.

The seventh division was also made up of visiting delegations and in fact as far back down the street as the eye could reach there was a seemingly endless chain of purple banners and other banners more elaborate in design and colors with a sea of heads undulating beneath the banners. This division was in two sections and the first section was made up of the delegations from the parishes and

missions of Faribault, Richland, Frontenac, Ghent, Glencoe, Graceville, Appleton, Ortonville, Green Isle and Hampton. The second section, headed by another band was headed by a large delegation from Hastings, followed by those from Hector, Buffalo Lake, Heidelberg, Lexington, Henderson, Hugo, Hutchinson, Greenleaf, Inver Grove, Vermillion, Jessenland, Jordan, Kilkenny, Lake Benton, Russel, Tyler, Lamberton, Wands, Le Sueur and Le Sueur Center.

The eighth division followed and still there seemed to be no end to the line of parish banners stretching down the street or to the throng of men who had come from all over the state to take part in this, the most auspicious event in the history of their church in the state or in the Northwest. First came the parishes and missions of Lakeville and Farmington followed by those of Lonsdale, Wheatland, Lucan, Milroy, Madison, Dawson, Marietta, Renville, Maple Lake, Chatham, Marshall, Marysburg, Marystown, Miesville, Minnea, Montgomery, New Trebon, Morgan, Clements, Morton, Birch Coolie, Nassau, Rosen, New Brighton, New Canada, Newmarket, New Prague and New Trier.

While most of the delegations marched in regular order eight abreast, without uniforms, there were also a large number of Hibernians and other orders whose members wore the insignia of their orders, which served to brighten the general aspect of the parade and this, added to the music of the numerous bands, added much to the impressiveness of the occasion. The eighth division, under Frank Jungbauer and John Ahrend, aides-de-camp, was headed by the Second Regiment band of New Ulm, followed by the parishes and missions from New Ulm, Brighton, Northfield, Oakdale, Pine Island, Cherry Grove, Zumbrota, Redwood Falls, Franklin and Red Wing. Some of these delegations were quite numerous and many of them were in uniform.

The tenth division, under Timothy Kelleher and Joseph Matz, aides-de-camp, consisted of the parishes and missions of St. Michael, Renville, Granite Falls, Montevideo, Rosemount,

Rush City, Fraconia, Forest Lake, North Branch, Taylors Falls, St. Benedict, St. Bonifacius, St. Henry, St. John, St. Joseph, St. Leo, St. Michael Station, Monticello, St. Peter, Cleveland, Belgrade, Middle Lake, St. Thomas, St. Walburga, Savage and Searles.

The eleventh division, under the command of Andrew Geisen, was headed by the Stillwater band, and the Stillwater delegation, followed by the parishes and missions of Shakopee, Shieldsville, Silver Lake, Sleepy Eye, Leavenworth, Springfield, Stewart, Stillwater, Taunton, Appleton, Tracy, Walnut Grove, Vermillion, Victoria, Waconia, Wabasso, Seaforth, Watertown, Waterville, Elysian, Watkins, Waverly, Wesley, West Newton, White Bear Lake, Willmar, Atwater, Kandiyohi, Wilno, Ivanhoe and Winsted.

The remaining four divisions of the parade composed the St. Paul section. The St. Paul Catholics had the advantage of having the ceremonies at home and as they are the ones most directly interested in the construction of the new Cathedral they turned out in force, every one of the parishes represented with large delegations. The Ancient Order of Hibernians and the Knights of Columbus also turned out in large numbers and this section was headed by the old guard of the Cathedral parish, composed of the old residents who were members of the parish when Archbishop Ireland was the parish priest.

The twelfth division under the command of Thomas J. O'Leary, aide-de-camp, was the first division of the St. Paul section. At the head of the old guards organization were some of the oldest residents of the city, who rode in carriages, while the other members of the organization followed on foot and as they reached the reviewing stand at the Cathedral site they left the ranks and were given places on the reviewing stand.

Among the oldest members of the organization were A. L. Larpenteur, who came to the trading post which is now St. Paul in 1847, and Isaac La Bissonniere, who built the framework of the log cabin which, as the Chapel of St. Paul, gave the city its

name. Following the old guard were the parishes of the Cathedral and St. Joseph's, St. Peter Claver, St. Mary, St. Michael, St. Patrick and St. John, followed by the University band.

The thirteenth division, under the command of Charles Villaume and Angelo Goduto, aides-de-camp, was headed by the New Richmond Naval Cadets band and was composed of the parishes of St. James, St. Vincent, St. Mark, St. Luke, St. Andrew, St. Louis, St. Adelbert, St. Casimir, St. Stanislaus, Holy Redeemer, St. Augustine, St. Peter, Syrian-Maronite and the Melchite Greek parish. The fourteenth division, under George Pabst and John Lichtscheidel, aides-de-camp, consisted of seven of the St. Paul parishes with six bands. The parishes represented in this division were Assumption, Sacred Heart, St. Francis de Sales, St. Mathew's, St. Agnes and St. Bernard.

The last division in the parade was made up of the St. Paul divisions of the Ancient Order of Hibernians, and the St. Paul council, Knights of Columbus. Both orders were represented by large bodies, there being several hundred of each in line. The Hibernians were noticeable with their green sashes over their shoulders and the Knights of Columbus looked cool with their white hats. As the last of the parade passed the reviewing stand the thousands of people who had gathered in the vicinity to witness the parade closed in around the stand to hear the speeches which were made at the laying of the corner stone. The usual close formation which prevailed in the line of parade was pleasingly broken in several instances by uniformed knights, with white plumes in their hats, marching in the form of a cross.

As the parade reached the reviewing stand, where Archbishop Ireland with the visiting prelates were stationed, marchers doffed their hats while the St. Thomas cadets, in military style, at the command of the officers, turned their faces toward the stand, while the officers raised their swords in salute.

The streets for blocks around the Cathedral site were thronged with people and the police who had been stationed along the line

of march had great difficulty in restraining the people who sought to crowd into the street to get a better view of the parade, but considering the vast number of people they had to handle, and the further fact that no ropes were used to keep the people back, the police were very successful in their efforts.

The laying of the corner stone of the new Cathedral brought more people to St. Paul than ever before came to the city on any one day. Outside attendance surpassed that of any banner day of state fair week of any year, the estimated number being 60,000, including visitors from Minneapolis.

From all aspects it was the biggest and most notable gathering of its kind in the Northwest. The ceremonies to some extent were similar to those which marked the laying of the corner stone of the new capitol some ten years ago, but the civic event did not bring the crowds which came yesterday to attend the ecclesiastical demonstration. In the point of attendance the only other event which brought such crowds was the national encampment of the Grand Army of the Republic which was held last year at Minneapolis. The encampment, however, drew veterans and their families from all sections of the land, and the period covered was a week. The remarkable feature of yesterday's record is that it was brought about by one single event lasting only a few hours.

The entire Northwest realized the importance of the occasion, the best manifestation of the interest being the way in which the people came to the city. It might truly be said that all roads led to St. Paul. People came from all points of the compass and from long distances, beyond the limits of the province. St. Paul and Minneapolis naturally formed the nucleus, but large delegations came from different corners of the state, while towns and cities in adjoining states were well represented.

St. Paul was the mecca of the vast army of the Roman Catholics in the Northwest. They came to witness the crowning act of fifty years' efforts, from the days of mission work on the Indian frontier to those of the present, with a metropolis for a field

of endeavors. They saw the primary ceremonies attaching to the foundation of an edifice which will go down through the generations as evidence of the strength of their belief and a lasting monument to their splendid self-sacrifice. They felt that they were partakers in the work of building a noble structure and they owed it to themselves and their faith to be present and witness the inspiring ceremonies. The believers in the Catholic faith were distinguishable by a purple ribbon, bearing an appropriate inscription, making an attractive souvenir.

But the laying of the corner stone was not an event of great interest to Roman Catholics alone, but appealed to all Christian people who realize that the edifice is symbolical of a land of religious fervor. Members of Protestant churches gathered in strong numbers to witness the great spectacle, not only from the Twin Cities but also from outside points. It was a demonstration in which non-Catholic stood shoulder to shoulder with Catholic, both being sharers in the joy that religion has attained such power in the Northwest that there may be erected a Cathedral of such beauty.

III.

While the parade was passing the large copper box containing the articles to be placed in the corner stone was soldered by L. P. Deslauriers of St. Louis' parish. The box was six inches high, twelve inches broad, fourteen inches long, and contained the following articles:

Copy of the Jubilee History of the Diocese of St. Paul.

Wiltzius' Catholic Directory, for the year 1907.

Directory of the City of St. Paul, for 1907.

A copy of the discourse delivered by Archbishop Ireland on the occasion of the laying of the corner stone.

The Cathedral Bulletin; a complete set.

Copy of the addresses delivered on the occasion by Gov.

Johnson, Senator Moses E. Clapp, Hon. Robert A. Smith, mayor of St. Paul.

Copy of the address delivered by Judge William L. Kelly, of St. Paul.

A photograph of the little log chapel on Bench street, built by Father Galtier in 1841.

A photograph of the same chapel with the addition made by Father Ravoux in 1847.

A photograph of the second cathedral built by Bishop Cretin on the corner of Sixth street and Wabasha, St. Paul in 1851.

A photograph of the present cathedral built by Bishop Cretin in 1858.

A portrait of Archbishop Ireland, of Bishop Cretin, of Archbishop Grace, of Father Galtier, of Father Ravoux, of Father Oster.

The Saturday issue, June 1, 1907, of the St. Paul Dispatch.

The Sunday issue, June 2, 1907, of the Minneapolis Tribune.

The Sunday issue, June 2, 1907, of the Daily Pioneer Press, of St. Paul.

The Saturday issue, June 1, 1907, of the St. Paul Daily News.

The Saturday issue, June 1, 1907, of the Minneapolis Journal.

The last issue of the Northwestern Chronicle, St. Paul.

The last issue of Der Wanderer, of St. Paul.

The last issue of the Irish Standard, of Minneapolis.

The register of the St. Paul seminary, 1906-1907.

The catalogue of the College of St. Thomas, 1906-1907.

The catalogue of the College of St. Catherine, 1906-1907.

The catalogue of the Convent of the Visitation, 1906-1907.

The catalogue of St. Joseph's academy, 1906-1907.

The catalogue of St. Agatha's conservatory, 1906-1907.

The catalogue of Villa Maria, Frontenac, Minn.

The catalogue of Bethlehem academy, Faribault, Minn.

The catalogue of Holy Angel's academy, Minneapolis.

Coins of United States money issue, 1907.

Stamps of Jamestown exposition.

Lists of all committees.

A parchment written in Latin and setting forth the details of the ceremony—with the usual forms of such documents.

The corner stone, a fine block of granite, from the Rockville (Minn.), quarries, displays upon its Summit avenue side the following Latin lines:

MDCCCXLI.—MCMVII.

Humili Sacello Juxta Ripam Amnis Olim
Sito Quod Almae Nomen Urbi Praeclarum
Indidit Hoc Templum Succedit Ut Mirum
Inde Ecclesiae Incrementum Palam Proferatur
Ac Deo Rerum Omnium Supremo Moderatori
Grates Persolvantur Pientissimae.

That is:

1841—1907.

"Succeeding to the lowly chapel—built of old by the river's bank—from which our fair city received its glorious name, this noble temple rises; a solemn testimony to the growth of Holy Church, a generous offering of love and gratitude to the Almighty God, of all things Lord and Ruler."

On its Dayton avenue side the corner stone declares:

Deo Uni Et Trino.

Templi Hujus Metropolitani
Divi Nomen Pauli Prae Se Ferentis
Lapis Sacer Auspicalis
Ante Diem Quartum Nonas Junias, A. D., 1907.

Positus Fuit.

Instaurare Omnia in Christo.

Or: To God in Unity and Trinity. "The sacred, auspicious stone of this metropolitan temple, bidden to bear the name of Saint Paul, was duly laid on the second day of June, A. D., 1907.

"To restore all things in Christ."

IV.

A little before the St. Paul division of the parade began to pass the reviewing stand, Rt. Rev. James McGolrick accompanied by Very Rev. P. R. Heffron, deacon, Very Rev. H. Moynihan, subdeacon, Rev. F. Schaefer, master of ceremonies, and eighteen seminarians under the leadership of Rev. L. Gans, began the ceremony of laying the corner stone. They proceeded to a cross erected on the spot which will be the site of the main altar in the new Cathedral and there the bishop, deacon and subdeacon arrayed themselves in the appropriate vestments. Returning to the platform they began the ceremony of blessing the corner stone. Archbishop Ireland, the visiting dignitaries and the clergy grouped themselves about the corner stone and took part in the services conducted by Bishop McGolrick. Gathered around the stone were also the members of the old guard several of whom saw the corner stone of the first Cathedral of St. Paul. When Bishop McGolrick had completed the ceremony of laying the corner stone he proceeded to bless the foundations of the new Cathedral. This brought to a close the religious ceremonies of the occasion. Then began the addresses of the day.

V.

Archbishop Ireland was the first speaker. His Grace read this welcome message and benediction from Rome, through Cardinal Merry del Val:

"A Monsignor Giovanni Ireland Arcivescovo di St. Paul di Minnesota, Stati Uniti dell' America Settentrionale.

"*Beatissimus Pater auspiciis et votis quam maxime felicibus primum aedificandi templi cathedralis lapidem auget, et de instituto animose opere gratulatus apostolicam benedictionem tibi ac fidelibus peramanter impertit.*"

That is:

"Most Rev. John Ireland, Archbishop of St. Paul, Minnesota, U. S. A.

"The Holy Father greets, with a bright omen and his most favorable wishes, the corner stone of the new cathedral temple; and congratulating you on the work you have so nobly entered upon, most lovingly imparts to yourself and to your faithful flock the apostolic blessing."

The Archbishop then read the following telegram from the President of the United States:

"White House, Washington, June 1, 1907.

Archbishop John Ireland, St. Paul:—

In this fortunate country of ours liberty and religion are natural allies and go forward hand in hand. I congratulate all those gathered to witness the laying of the corner stone of the new Cathedral of St. Paul. I congratulate those who are to worship therein and I congratulate especially you personally.

THEODORE ROOSEVELT.

President of the United States.

ADDRESS BY THE ARCHBISHOP.

"It was a day of solemn meaning, though void of outer grandeur and pomp or ceremonial, the first day of November, in the year of our Lord 1841, when, for the first time, the Christian sacrifice was offered to the Most High within the territory known to-day as the City of St. Paul.

"Near the river's edge, upward rose the chapel. It was made of oaken timbers, roughly hewn from the adjacent forest. In length it numbered twenty-four feet, in width sixteen. It told of a monetary expenditure of \$75—all that the poverty of the givers could afford.

"With prayer and lustral water the priest dedicated the chapel to the service of Almighty God; the mass was chanted; the sermon was spoken. 'The chapel,' the priest said, 'bears the name of St. Paul; let the settlement around it also be St. Paul.'

"The settlement comprised within its borders families less

than a score, thirteen of whom were of the Catholic faith. Elsewhere, from the Mississippi to the Missouri, even to the Rocky Mountains, the soldiers of Fort Snelling, some scattered traders and explorers, were, with Sioux and Chippewas, the sole disputants of the unbroken wilderness. Lucian Galtier, who ministered in the little chapel on the memorable November day, should have journeyed northward to St. Boniface or southward to Dubuque to meet a fellow-priest.

“ Sixty years have rolled by—a brief term of time, as time is marked upon the ages of history. Meanwhile, what wonders were wrought! How amazing the changes! St. Paul counts its people by the two hundred thousand; its sister city, Minneapolis, speaks for three hundred thousand more; while within the commonwealth of Minnesota, which both adorn as its chief cities, the number is two millions. And throughout there is wealth and comfort, culture and magnificence, betokening the presence of the world’s highest civilization. There is unlimited commerce, pouring into every nation of the earth, the minerals and the harvests of the wilderness of a half century ago, and bearing back to its bosom the rich offerings of remote oceans and continents. There is most opulent achievement of human mind and human hand in vast lines of railroad, in richest industrial prowess, in stateliest edifices, in best equipped schools and universities.

“A wondrous age it is and a wondrous land is ours that such marvels, which a half century ago were dreams of forbidden flight, are to-day the plainest realities! And while all else grew so astoundingly, what of the religious faith wrapt up in the lowly chapel of the year 1841? The solitary Galtier lives in seven bishops, in eight hundred priests. The few Catholics who formed his flock—from the Mississippi to the Missouri—are over the half million. The lowly chapel has multiplied itself into the thousand churches, around which cluster in the hundreds the prosperous homes of charity and learning.

“To whom must go the supreme homage of gratitude? Lord of earth and of sky, ‘Thou art the God that dost wonders,’ to thee shall be praise and thanksgiving. Fields and hillsides yielded their treasures; skies melted down their dews and rains; lakes and rivers opened highways to commerce and lent to industry potent energies; and man, great in thought, great in strength, bade all things move and fructify. Thence the marvels! But whose the mind, whose the will that endowed man with mind, heart and limb, fitting him for his mighty task? Whose the intelligence and the power that fashioned earth and skies, rivers and lakes, distributing all things in order and beauty, marking all things with the impress of supreme wisdom and supreme goodness? Who, the Eternal and the Immovable, from whom things contingent and changeable proceed? Who, the first cause in the far-reaching chain of cause and of effect, in whom we must behold, in pre-eminent degree, the fullness of being, spiritual no less than material, discoverable in the whole universe? Who, but the Great God? God it is who is the Creator and the Sovereign of all being, that of itself is not eternal and necessary. In him and in him alone ‘we live and move and have being.’ And God it is who with provident care guides the things that he did make, and the bird of the air, the beast of the field, and, with yet fonder tenderness, man, himself the masterpiece of the creative act, in whom lives the Creator’s own image and likeness. The great God it is who in the pursuit of his providence built up our fair region, to be the home of a favored people who, when the fitting time had come, bade hither the sons and daughters of many races and nations; who, enlightening their minds, quickening their energies, gave command that they put every talent to profit, that they give to America its cities and its states, and, as citizens of a wondrous nation, help in giving to the world America itself, the richest blossom of the rich civilization of modern centuries.

“To the Almighty God, Creator and Supreme Ruler, be our homage; to him be our love and gratitude!

“And so we build to the Almighty God a noble temple to be to the whole land the witness of our faith, the thankoffering of our piety, the expression, in enduring granite and opulent marble, of the deep and fervent religious throbbings of our innermost souls.

“In the fullness of their faith and piety the impoverished settlers of 1841 built the log chapel. It was the best they could do. Later the village grew; later the city sprung into form. Catholics increased in numbers; they increased in wealth. Their manifestations of faith and piety kept willing pace with their material progress. In 1851 the log chapel gave place to the brick edifice on Wabasha street, and, in turn, in 1856, the brick edifice yielded its name and honors to the stone edifice on St. Peter street, the present Cathedral of St. Paul.

“It is the year 1907. We admire, we enjoy the marvels wrought in our land by the divine inspiration. Shall we not look upward, saying to the Almighty God: A temple will be built to thy glory commensurate somewhat with the blessings thou hast poured upon us, commensurate somewhat with the debt of gratitude which is thy due, which we must strive to pay, unless it be that the faith and piety of 1841, of 1851, of 1856 did wither amid the breezes of material prosperity, unless it be that the Lord, our God, no longer reigns in Israel, as in olden days he reigned among our fathers and forerunners?

“God reigns to-day as yesterday; to-day as yesterday unto him homage will be given. The proof of our faith, the pledge of our loyal service—see it in this corner stone, around which we bid rise the monumental Cathedral of St. Paul, sublime in mien, gracious in beauty, worthy to be the abiding temple of the living God in the city of St. Paul, in the State of Minnesota, bearing down to coming ages the charge we now deliver unto it, that day by day it make proclamation to ‘the cities of Judea, saying to them: Behold your God! Behold the Lord God shall come with strength, and his arm shall rule. Behold his reward is with him and his work is before him.’

“To-day, as our fathers and forerunners of yore, we proclaim the faith: ‘I believe in God the Father Almighty, creator of heaven and of earth.’ Changes there have been, changes most wondrous, in knowledge, in thought. Science has won itself victories, such as the world has never heretofore witnessed or even believed possible. With tireless audacity we have questioned nature, and it yielded its secrets with prodigal generosity. Among those secrets, however, no confession is found of the independence or self-sufficiency of nature; none such ever will be found. What we learn more and more, as day by day we probe into its innermost core is that nature is a contingent being, a succession of changeeful phenomena neither an end nor a beginning to itself, the product necessarily of an eternal being, outside of and above nature, giving to nature the existence, which comes not freely to things changeable by essence, and pouring into it, as onward it moves, energies and faculties that previous forms of its march through time possessed not and could not have possesssd. What we learn, more and more, as science unravels to view the immensely small and immensely great, especially as it peers into the instincts and faculties of man himself, is that there must be outside and above nature an all-ruling intelligence ever instilling into the things beneath order and beauty, ever guiding all contingent things, in power and wisdom, to the ends toward which they tend, in which alone they reach completeness. Science tells of phenomena and leaves to reason to seek the cause back of the effects, to seek wisdom and authority back of laws, final goals in front of onward movements and tendencies. And reason cries out: ‘I believe in God, the Father Almighty, creator of heaven and earth.’

“And well it is that God lives and reigns. What else but he, the Infinite, fills the vast void within the soul, quiets its limitless throbbings, sets a term to its aspirations, ever soaring beyond all the things that earth knows or dreams of? How unsatisfied the truths of earth ever leave the mind; how restless and still hungering for felicities of earth ever leave the heart! We are made for

the Most High. To take him away is to proclaim that deepest instincts are given in vain, that resistless longings are never to be satisfied, that agonizing emptiness is the doom of the human soul, that, in the midst of surroundings order and grace man, too great for what there is and allowed no higher flight, remains nature's pitiful failure—ever purposeless, ever hopeless.

"The cry has been heard in this twentieth century, 'Close the heavens; darken the lighted skies. Naught there is on high; here below all is that awaits man; earth his only Paradise.'

"Close the heavens—then pity be to man even in the life upon earth itself. All room for ennobling aspirations is blotted from his vision; all incitement uplifting him above mere nature is forbidden to his thought; forcibly he turns to matter and to the belongings of matter. He values, he seeks only what matter offers; enjoying it as his chief end, he becomes like unto it, the mere animal, the mere clod of clay. The supernal life is gone and with it whatever is grand and noble even in the natural life.

"Close the heavens—then hope departs, that hope which, born of the remembrance of a beneficent Father ruling the destinies of men sweetens the rude asperities of life on earth, lightens its burdens, consoles its sorrows; that hope which makes life on earth worth living, the solitary staff upon which we may lean amid the strifes and trials crossing our weary wanderings from the cradle to the grave. Without God, without a supernal paradise, dark and desolate beyond endurance is the world of man; the blessing of life is its quick ending in death.

"Close the heavens—you have wrenched from the human soul the motives of moral righteousness; you have dried within it the springs of strengthening grace whence come the force to follow its commands. Separated from a supreme Legislator, the moral law is a theory, an abstraction; the virtues in which it enshrines itself are vain-sounding words. Logically, and in due time practically, its meaning and purport is pleasure and personal aggrandizement. Conditions drawn from human interests or human laws do not

build up that moral character that will with persevering force break down the rising billows of temptation and will impose silence upon the clamoring of wild passion. Human interests are in last analysis selfish interests; human laws never penetrate into the inmost heart, where first morality must be born before it spreads itself into outer acts over the daily walks of human life.

“Close the heavens—the cement binding together the stones of the social structure is loosened; the edifice crumbles to the ground. Unless God reigns, authority in society is a human institution, with physical force as its sole support, and obedience is given to its edicts so long as these serve private interests or cannot be set aside by cunning or rebellion. No mere human authority will conquer the awful passions that burn, volcanolike, within the bosom of humanity; only the restraints imposed by a personal belief in a supreme moral lawgiver of the universe will hold them in silent servitude. A social organization from which God is banished is vowed to chaos and ruin. To be convinced of this we need only advert to the perils which on all sides confront to-day the social fabric.

“Wondrous changes have come upon the world of men; science has wrought its marvels; material progress has soared to dizzy heights. But what science has not discovered, what material progress has not been able to provide, is a power to control human passion. Rather, science has quickened its vibrations; material progress has fed fuel to its eruptions. The lesson, above all others, surging forth from the progress and growth of humanity in the twentieth century, is that religion remains the supreme need of humanity, that to-day, more than ever before, the folly of follies is to close the heavens against the light and grace streaming down from the throne of the everlasting God, that to-day, more than ever before, our salvation is to widen out the skies, so that men may see and know the Almighty God, to build temples of religion, within whose courts he shall be worshipped where his precepts of

righteousness shall be proclaimed, so that all may love his goodness and fear his justice.

“‘I believe in God, the Father Almighty—and in Jesus Christ, his only begotten son’—in Jesus Christ, God upon earth, the teacher and the Savior of men.

“To reign more effectively over men, God visited them in person, taught them by direct speech, made himself a propitiation for their sins. In all truth it was divine, the personality of Jesus; in him, with the being of man, was the fullness of the being of God.

“How persistent, how ferocious often, the effort to efface from the brow of Jesus the rays of divinity, put there by prophecy and miracle, put there by the story of Christian civilization, as century followed century, even into the twentieth. Close the heavens, it was said—but the first step in the hideous warfare, it was felt, was to put an end to the divinity of Jesus, to forbid the earth to the steppings of an incarnate God.

“I shall not defend the divinity of Jesus—beyond saying that to deny it is to tear into shreds the history of ages, to fore-swear the laws of human testimony, to turn into empty dreamings the principles and the motives from which were born virtues so exalted that of themselves they bespeak their homes in the skies; in fine, to demolish to the ground the whole plane of foundation-stones upon which is reared the civilization of Christendom.

“But this I shall do—this at least I must do: I protest, in the name of truth and of justice against the unholy war made upon Christ—and, especially, against the insidious plottings of the so-called higher criticism which, with eye single to the human in Jesus seldom sees the divine, or, when it flashes before the vision, darkens, ray by ray, its effulgence, until at last all is vague and inconclusive. What is to be held, what we hold, what this corner stone speaks for, is the divine Jesus of the Apostles’ Creed—God made man, God and man in the one divine person, born of the Father of all eternity, born, also, of the Virgin Mary—who died,

who rose again from the dead, who ascended into heaven, whence he will come to judge the living and the dead.

"A testimony of faith in the Eternal Father, in God Incarnate, whose name is Jesus—this the meaning, the purpose of the noble edifice, which is to be the Cathedral Church of St. Paul. The house of God among men it will be; the house of prayer, whither they shall come to worship and adore; the house of sacrifice, where the victim of Calvary shall oft be immolated for the remission of sin; the house of divine truth, from whose chair the teachings of Christ's gospel shall be re-echoed; the house of holiness, whither the wounded and the distressed shall hasten in search of pardon and peace, of mercy and love; the very vestibule of heaven, where God and man meet, while man is pilgrimaging to the skies, the final abode of his immortal soul.

"Upward then, high upon this fair-viewing hilltop, rise noble Cathedral; rise, in the name of Almighty God, in the name of the supreme teacher, Jesus Christ, and day by day, night by night, speak to the people beneath and around thee. 'Get thee up upon a high mountain, thou that bringest good tidings of Zion; lift up thy voice with strength thou that bringest good tidings of Jerusalem; lift it up, fear not; say to the cities of Judea—fear thy God. Behold, the Lord thy God shall come with strength, and his arm shall rule; behold his reward is with him and his work is before him.'

"'Lift up thy voice with strength,' Cathedral of St. Paul; speak out so that none there be that do not hear and know what the Lord Almighty wills and commands.

"What he wills and commands—it is the olden Gospel of Galilee; faith in the truth divine revealed by Jesus; love unbounded in return for love divine; unfailing remembrance, amid earth's joys and sorrows, of the judgment to come, of the rewards and penalties wrapped up in that judgment. What he wills and commands—it is the olden gospel—cleanliness of soul, righteousness of heart, patience in suffering, moderation in prosperity, pity for the unfortunate, generous love to the needy, charity towards all,

justice towards all. What he wills and commands—undying allegiance to the family hearthstone, to the sacredness of the laws of love, to the permanency even unto death of its plighted bonds. What he wills and commands—obedience to the laws of the country, sacrifice of self to its welfare and life. Those the things that God wills and commands; those the things that he rewards in time and in eternity. And those the things that the Cathedral of St. Paul will ever preach, will ever enforce, in the name and with the authority of the Supreme Lord and Master of heaven and earth.

“Fair city of St. Paul, the Cathedral is thine, to serve thee, to bless thee, with truth divine, with grace divine. It is linked to thee in fondest ties, by the name that it bears, by the memories that it evokes. It is christened today, St. Paul, as was christened long ago the little chapel near the river’s bank, dedicated to the worship of the Almighty, even before thou, the city of St. Paul, had name or being. The chapel gave to thee its own name—St. Paul. The ties binding together the chapel and the village of long ago are reaffirmed, rededicated today in the consecration of the corner stone of the Cathedral to which again is given the name—St. Paul.

“Thou hast grown, village of St. Paul, into a fair and great city, fair and great today, to be fairer and greater still as years roll by, as the favored state of Minnesota, of which thou art the queen, pours out its gifts to its millions of prosperous sons. It is largely to do thee honor, city of St. Paul, that, when a church, the third in succession to the little chapel, was to make its appearance amid the palatial homes and counting houses, near to thy splendid capitol, the men of St. Paul and of Minnesota, whose faith and piety will bind together the stones of its walls and raise aloft its towering dome, decreed that they should tax even into heavy sacrifice their worldly means, to build it noble and grand—that it be thy pride, full worthy of thy smiles, so that the stranger visiting thy gates admire it, and admire the more

thyself whose possession it should be. But, fair city, be thou mindful; not chiefly in its imposing walls and artistic adornments must thou see in the Cathedral its beauty and value. Be it to thee the home of religion, an inspiration to generous righteousness, a bearer to thy people of tidings from the skies—be it to thee the haven of the soul. In the midst of labor and struggling for food and raiment of body look towards it, and learn that not of bread alone doth man live, but from every word proceeding from the mouth of God. When fatigue and pain even to the bordering of despair weigh upon the soul, behold above its portals the cross of affliction, bathed in the sunshine of the heavenly paradise, where all is peace and abiding bliss. When sin and temptation to sin assail the quivering heart, hearken to the summons to well-doing re-echoing from its chair of truth, to its promises of grace to those who approach in prayerful sighing the altars of grace and mercy. No, all is not earth for thy people; all is not its fleeting joys, and fragile pelf; there is the higher life, the better life—the life of the divine. Of that life the Cathedral, rising above homes and marts, beckoning ever upward, will ever contribute its lessons and its graces. ‘They have called the people happy who have these things (the things of earth): but happy is that people whose God is the Lord.’

“So I speak to the city of St. Paul; and so I speak to the whole land—to America.

“America, religion needs thee; it needs the sweet liberty which thy flag betokens, the protection that it never refuses to the divine spirit within us, which is conscience, and to the outer exercise of the rights born of that spirit. Founded upon American soil, the Cathedral confidently and hopefully, uplifts walls and dome—secure that no persecuting edict will wrest it from its sacred purposes; that no sacrilegious hand will loosen one single stone from its appointed place. Where today is the land in which the rights of religion are more safely guarded, in which more precious liberties of word and of work are within its possession? Children

of the Catholic church, thank America; and call yourselves blessed that you are the citizens thereof. All that the church needs, all that she demands she possesses in America—the right to live a life unstunted and unimpaired; the right to work out unshackled and unimpeded the mission with which Christ has endowed it. Its power of growth is from within; it requires no propping from secular arm; its strength is its own; allow it the freedom of the breezes of the skies and all is well with it. This freedom is America's gift to religion; this freedom is America's own honor and glory.

"America, in its turn, needs religion; it needs good and virtuous men and women, loyal and trustworthy citizens. Hence we feel that in building this Cathedral we are serving America; we are guarding and fostering good morals, the spiritual power, which far more than armies and navies, far more than courts of justice and legislative halls holds its people in submission of law; we are fostering the life of the soul, which far more than mines and harvests build up a great and lasting nation; we are lighting the fires of holy patriotism, which is never so holy, never so potent, as when it draws inspirations from the very throne of the most high.

"America, in the Cathedral of St. Paul thy name shall be honored and loved; there prayer shall go upward for thy life and thy glory. Cathedral of St. Paul, rise confidently and hopefully to the skies; America guards and protects thee.

"I shall not depart from the corner stone of the new Cathedral of St. Paul without a salute to the spirits of the departed, who, I am sure, are with us at this moment in mysterious whisperings—messages of love and benediction. They—who built the olden Cathedrals of 1841, 1851 and 1856—they who worshipped and prayed around the olden altars, today rejoice with us that the city has so grown; that the church has so grown, as to merit a new home of religion, sumptuous and splendid beyond their brightest hopes. Names I must mention—in special affection and gratitude

—names of men, who in special manner made illustrious the olden Cathedrals, who by their holy work prepared the ways for the Cathedral that is to be—Galtier, Ravoux and Caillet, Cretin and Grace. Cherished spirits, the new Cathedral is yours—bless it with your prayers.

“And now, Almighty God, Master and Father, to thee, today and forever, be there honor and glory. To thee we offer, as the supreme homage of faith and piety, the new Cathedral. Accept it, the gift to thee from loyal children in return for gifts from thee to them. Be it, for time and for eternity, the bond never to be broken between them and thee. Almighty God, bless thy children, bless their offering, the Cathedral of St. Paul.”

The Archbishop then introduced Judge E. W. Bazille as chairman of the civic portion of the program, who then delivered the following address:

THE ADDRESS OF JUDGE E. W. BAZILLE.

“We are assembled today to lay the corner stone of St. Paul’s Cathedral, situate as it is on the brow of St. Anthony Hill and overlooking as it does that grand and mighty river—the Mississippi—as well as the picturesque and beautiful rolling country that surrounds this, the empire city of the Northwest, and when finished will be one of the grandest, most imposing and finest buildings of its kind on the continent.

“Sixty-six years ago thirteen families, constituting the population of St. Paul, took upon themselves the task of erecting the little log chapel on the bank of the Mississippi river at the foot of Cedar street, and from which St. Paul derived its name. You may have observed in the leading carriage of the vast procession of today Mr. Isaac Labissoniere, one of the thirteen who helped to hew the logs and build that little chapel. Sitting here to my right is Mme. Adele Guerin, widow of the late Vital Guerin, who, together with Benjamin Gervais, donated the land upon which the little chapel was erected and who had the pleasure of assisting at

the first mass that was celebrated in the chapel by the late Father Galtier. I am proud to say that my grandfather, Abraham Perret, was one of the thirteen just mentioned. I suppose he was as proud of the honor of assisting in laying the corner log as I am of the honor, that has been conferred upon me, to preside here today.

"What great changes time has wrought. Look on yonder hill and you see the glittering dome that surmounts the neatly dressed and carved marble structure which stands as a credit to any community, and to which we Minnesotans point with pride, and in a short time this house of worship, now in course of construction, whose spires shall always point to the highest heavens, will be numbered among the celebrated edifices of the world.

"This building is being erected through the efforts of His Grace, John Ireland, archbishop of St. Paul, of whom we are so justly proud, and for whom all have the most profound respect. Coming here from Ireland at the age of eleven years, and having resided in this city for over half a century he has attained great distinction as a citizen and a prelate and is known the world over, ranking among the foremost men of the day; at the time of this country's greatest need he volunteered and received a commission as chaplain in the army. It was he who organized the Catholic Total Abstinence society over thirty-eight years ago, and for which blessings shall never cease; ordained as a priest in St. Paul by the late Bishop Grace on Dec. 21, 1861, fourteen years later was consecrated bishop and later archbishop, and we trust that the time is not far distant when we shall have the pleasure of greeting him as cardinal. Your grace, this multitude which is gathered here today, representing every parish of your diocese in the state of Minnesota, as well as some of the surrounding states, pledge to you their hearty co-operation and support toward the early completion of your vast undertaking. We all join in one prayer to the Almighty God that many years may be spared to you to celebrate masses in the new Cathedral and enjoy one of the greatest successes that you have so faithfully earned and of which you are so deserving."

DISCOURSE OF HON. ROBERT A. SMITH, MAYOR OF
ST. PAUL.

“My Friends—I feel greatly honored by the invitation to be present and participate in an humble way in laying the corner stone of this magnificent temple, to be dedicated to the worship of God.

“I have lived in the territory and state of Minnesota for over a half century, and I am familiar with the growth of the Catholic church from its small membership to its present magnificent proportions. I knew the early bishops of the diocese and many of the priests, and the many troubles, financial and otherwise, which they had to overcome; and we can only trust that they are now receiving their reward for the many and noble sacrifices they made.

“Better than all, I have known the present archbishop, and, as we are dealing with the present time, I deem the occasion a fitting one to express the high appreciation of the people of St. Paul and the Northwest, in fact of the people of the entire country, for this distinguished prelate. He is everywhere admired for his great ability; for his generous toleration of those who differ with him in opinion; for his patriotism, his love of the institutions of this country and his noble defense of them at all times when needed—all of which have come to be recognized as peculiarly characteristic of the man.

“We trust that Archbishop Ireland’s beneficent life may be prolonged to receive even higher honors in the church, and to officiate for many years to come at the altar of this great Cathedral, which will stand for centuries as a monument to his genius, to his love of his church and his devotion to the doctrines of the church, which he has so long and so faithfully advocated.”

DISCOURSE OF GOVERNOR JOHN A. JOHNSON.

"Your Grace, Mr. Chairman, Ladies and Gentlemen: The people of the great commonwealth of Minnesota, irrespective of conditions or church affiliations, rejoice with you on this June afternoon in the most solemn and auspicious occasion of the laying of the corner stone of this Cathedral. This ceremony marks an epoch in the history and civilization of Minnesota, for the structure, when completed, will ever stand as a monument to the culture, the piety and the patriotism of those who made it possible.

"Although other speakers will doubtless give expression to the thoughts that cannot be restrained on this occasion of the pioneer work performed in the Northwest by that great evangel, the Catholic church, I cannot forego the opportunity to pause for a word in praise and do honor to those of her ministers, who, fearing neither the untamed savage nor the unknown terrors of an unexplored region, boldly set their faces toward the setting sun, and founded where we are today the first civilization of the great Northwest.

"As long ago as 1727, fifty years before the declaration of our national independence was signed, two of her priests founded a mission where now is Villa Maria convent at Frontenac in this state. In October, 1841, the Reverend Father Galtier erected the first Christian house of worship in a settlement destined to become the capital city of St. Paul, and in 1839, St. Peter's mission, now Mendota, was established.

"But a few short months ago the archbishop of St. Paul preached the funeral oration over the remains of him who was indeed the patriarch of his church in Minnesota. I refer to the Reverend Augustine Ravoux, who, commissioned in 1841 as missionary to the Sioux, devoted his long and singularly useful life to pioneer work among the people of the young Northwest.

"Closely following the pioneer priests came the sisters of mercy, those dark-robed angels of peace, who are ever found

where there is need of the tenderness and piety of women. They were indeed harbingers of education, and to them in no small measure is due the credit for the education of many of the fathers and mothers of the present generation. Working with inspired zeal, the early priests and sisters of our commonwealth did much to insure the permanency of the foundations of our civilization and our citizenship, and today Minnesota in one of her sons numbers perhaps the most distinguished Catholic prelate in the United States, and whose crowning life's work finds its expression in this great and wonderful memorial.

"When we contemplate that Minnesota is still less than fifty years old, and when we realize that on this spot is to be erected one of the greatest sanctuaries of the world, we are forcibly reminded that in this section of our great country progress has indeed been swift and that the Americans of our generation are making their contribution to the progress of the time and civilization of the period. Minnesota has just cause to be proud of her great material resources. She has much occasion for pride in the record made by her sons upon the battlefields of the Civil War. She finds greater cause for exultation, however, in the fact that in our educational progress she leads all of her sister states; and when this structure shall finally rear her proud spires and dome heavenward, and shall shed a radiance over the great Father of Waters, it will ever remind us and the countless generations which are to come that there are some things which are eternal and do not fade away, and that among these are the religious institutions which have contributed so much to the uplift of humanity.

"The great cities of the world, ancient and modern, have to some extent made their lasting impressions in peculiar and distinctive features of architecture, particularly as applied to public buildings, and houses of worship. If this occasion did nothing more than to give promise of enriching the architecture of this city and of this great Northwest, it would have been a wonderful contribution to the times; but it will have a loftier and nobler

purpose in the impression it will make upon the hearts and souls of mankind, not only today, but throughout the centuries which are to come, and may we not believe that from within the hallowed walls of this structure there will go out lessons which are to be as eternal as eternity itself."

DISCOURSE OF SENATOR MOSES E. CLAPP.

"The universality of man's effort, which has no limitation of time or condition, to solve the mystery of his being, is strong presumptive evidence in itself of immortality. In his more primitive condition his investigation of the unknown was limited to that which affected his environment and modified his condition. As primitive man stood face to face with his material surroundings, his first concept was that of force seen in the manifestation of power which surrounded him.

"The transition from the outward manifestation of power to the concept of a principle was natural, as was the succeeding transition from the concept of a principle to its outward expression in the form of a symbol. Amid the varying faiths of the pagan world we may easily deduce the fact that temple, shrine and image had their origin as symbolic of faiths and beliefs, even though in time the latter faded from view.

"While the Inspired Word gave man his first clear, definite idea of Deity, it was not until Christ came that man had a clear view of his relation to Deity. The birth, teaching, death and resurrection of Christ was the mystic tie which not only stretched from God to man, but bound man to God. The faith which he founded thus differed from all other faiths. While he exalted God, he inducted man into his very presence. His simple teaching touched the heart of man as it had never been touched before, because it dealt with the human man, God's love for man, man's duty to God, involving man's duty to man; man's fellowship with

God, involving man's fellowship with man, formed the basis of Christ's teaching, while sacrifice was its inspiration.

"Precept and parable might awaken thought, but for thought to become a living force, to find fruitage in action required inspiration, to convert thought of the fellowship of man into the service of mankind required the inspiration of sacrifice.

"Aside from the force of divine truth, the very logic of sequence decreed that a faith thus linking man to God should not only cement its followers but should awaken and develop the best and highest in man, and thus Christianity not only lifted man into a higher spiritual life but at the same time it strengthened and developed man's recognition of humanity's claim, recognition of the rights of man.

"The cardinal right of man is the right to be free, exercising his freedom with a due recognition of the rights of others. A higher spiritual development and a broader recognition of the rights of man, broadened under the inspiration of sacrifice into a willingness to serve mankind being thus inseparably interwoven into the fabric of Christianity, Christianity thus became the great potentiality in all history. It awakened man from the slumber of centuries. As an organized force it challenged the divine right of kings.

"In the elective autonomy of its organization it taught man that there was an avenue to distinction and authority other than the accident of birth or the fortunes of the sword, but above all, in the inspiration of its great sacrifice it lifted man above self, imbued him with a spirit of sacrifice which was the vital force, the main spring of the historic struggle for freedom, Christianity thus not only lighted the way, but the inspiration of its spirit urged man on in his struggle toward the goal of free government.

"As it was the vivifying spirit of Christianity which awakened man to that recognition of his rights which found fruition in free government, so it is the spirit of Christianity which must keep alive that sense of duty which in the function of citizenship

we call patriotism, but which in its last analysis is man's recognition of his obligation to his fellow, which is essential to the welfare and permanency of free government itself.

"View the subject, then, as we may, morals, ideals, sense of duty and willingness to serve mankind—the essentials of citizenship, historically and presently—have been and are inseparably interwoven with the Christian religion. Thus related to the development of the highest in citizenship, we cannot overestimate its influence over the character of our people and the spirit of our institutions. It is thus fortunate indeed that as a nation the great truths of Christianity are ever deepening their hold upon the hearts of our people.

"This occasion is one of civic as well as religious interest. How fitting, then, that we should gather here, without regard to creed, to participate in these services! We may well rejoice in that growth and strength of religious spirit which is manifested in this great undertaking, while those whose devotional zeal shall rear this structure may justly regard it with special emotion and feel in it a special interest, and the influence of that spirit which dedicates another temple to the worship of God becomes a common heritage."

The last speech of the afternoon was made by Judge W. L. Kelly of the district court. He represented the Catholic laity and made an address eminently befitting a representative member of the Catholic church.

DISCOURSE OF WILLIAM L. KELLY.

"Fellow Catholic laymen, this is our day of jubilee! Looking over this vast throng—these legions of Catholic laymen—I am sure that when one lays his hand on St. Paul today he must feel the heart of this archdiocese throb responsive to the touch.

"Fellow laymen, you need neither advocate nor orator. This magnificent gathering of earnest men; these clear, eager, generous

faces, aglow with faith and hope, as they crowd about the central figure at this ceremony—our teacher, our leader, our friend, the archbishop of St. Paul—furnish the real inspiration, speak the real eloquence, present the real proofs of resistless power.

“When Michel Angelo struck the graven Moses and bid the marble speak he expressed the artist’s enthusiasm for his art, but exhibited the limit of his power, for no answer came to his challenge.

“The American Indian who, laying his hand upon a statue in the congressional library, said after his half-silent fashion, ‘Man make?’ paid to man highest tribute, and through man to God.

“Man can make, does make, all of these things of beauty, but he cannot breathe into them the breath of life—that is the work of the infinite.

“ ‘The infinite always is silent—
Only the finite speaks.’

“We have seen poems in marble and canvases so perfect we marvel they do not speak, but there is nothing on this earth of ours so majestic as the living man; and the living man is never so great as when he is, like you today, marching in the armies of God.

“To our brethren not of this household who have shown so much kindly and appreciative interest in the great work so auspiciously begun, I have not words fittingly to express our gratitude. When our Senator in Congress, Moses E. Clapp, voices from this platform the good will of the nation; his Excellency, Gov. Johnson, tells us that Minnesota wishes us God-speed; and our Mayor, neighbor and generous-hearted Robert A. Smith, speaks for this city, may I not well say, this is our day of jubilee?

“Emerson, referring to the great churches in Europe, the work of the Middle Ages, has somewhere said, ‘The gothic cathedrals were built when the builders, and the priests, and the

people, were overpowered by their faith. Love laid every stone.'

"This Cathedral is a labor of love. It comes when city, and state, and diocese has each rounded out its fiftieth golden year.

"On the ripening side of this great round earth
As it swings in the sight of God.'

"How young all of these, yet how great!

"It comes from the people's faith, from the people's hearty good will. From the people's faith and love of God, and their hearty good will towards their bishops and priests. God of our fathers! through the intercession of St. Paul, let that faith become 'overpowering' here as it was of old, and that love like a burning fire, that this temple in thy honor may steadily arise until its towering eternal cross shall bless the city and the states.

"This church will be as magnificent in its proportions, as beautiful in its design, as genius and art and unstinted expenditure can make it.

"Three years ago in welcoming Cardinal Satolli, I had occasion to refer to this Cathedral then proposed and said, 'When that Cathedral shall arise, as it will, it will stand a landmark of the people's love and homage to Almighty God, as yonder marble palace of the state's power attests their reverence for the law.'

"This Cathedral will, after all, have its chief importance, not from its massive walls, not from its sky-pointed domes, not from its imposing exterior or splendid setting, but from the fact, first in importance (but shared with the humblest chapel) that the holy sacrifice will be daily offered there, and from the special distinction that within it stands the teaching chair of a bishop of God's church.

"This is all as simple to us as the little catechism, but to grasp its vast meaning the mind must sweep from Calvary, in the thirty-third year of Christ, to the catacombs in Rome, and from the catacombs to St. Paul, in Minnesota, the first decade of the twentieth century. It begins with St. Peter and extends unbroken to Pius X. It will exist until the end.

“ ‘When falls the Coliseum, Rome will fall. And when Rome falls, the world!’

“This was written of the material temple and the material city, but to the spiritual life centered at the Vatican, it has apter application.

“Mr. Emerson wrote truly when he spoke of an overpowering faith. It was just such faith that prompted Peter to step from his boat out upon Galilee to meet the Lord, though the waters were deep and the way untried. It was the same faith that sent Mathias Loras, first Bishop of Dubuque, in 1839, into the then wilderness of Minnesota. It was faith that brought Father Lucien Galtier into the same, first in 1840, and inspired him in 1841, to erect the little log cabin chapel on Bench street overlooking the Father of Waters. And it was a prophetic faith that suggested the name when he blessed the little basilica and placed it under the invocation of St. Paul the Apostle to the Gentiles.

“The name of the boat on which Bishop Loras was conveyed to St. Paul in 1839 is to me suggestive—she was called the Virginia. Virginia! mother of states, of presidents, of statesmen. Virginia! which gave to this nation that vast Northwest territory, out of which was carved the state now the heart of this nation. Virginia! from whose genius came, with that princely gift, a splendid second declaration of freedom, the famed ordinance of 1787; that ordinance which dedicated this Northwest land to freedom and to God forever. For it distinctly declares for liberty of conscience, liberty of the man, and the necessity of religion and morality to preserve good government. Virginia! mother of my mother Kentucky, I salute thy name with especial reverence today, recalling the debt the Catholic people and all liberty loving Americans owe thee for services rendered about fifty years ago.

“Father Galtier’s soul has answered at God’s inevitable roll call. The result of his labors and that of a self-sacrificing man who followed abides. He builded better than he knew. St. Paul,

the city he named, is here. Minneapolis—the thought-built city of the waters—stands at her side. Minnesota, young almost as the youngest, fair as the fairest among these states, is here the happy home of two million contented people. Here is the great Archdiocese of St. Paul, comprising Minnesota and North and South Dakota, with its archbishop and six suffragan bishops, over 600 priests and a Catholic population of over half a million souls. And St. Paul's new Cathedral is no longer a mere dream—it is a reality from this hour.

“On the second of July, 1901, St. Paul commemorated the golden jubilee of the coming of its first bishop, the Right Rev. Joseph A. Cretin of saintly memory. Having the honor then to address some 3,000 of our Catholic men who had marched through the streets and were assembled in the old frame building on Eighth street, called by courtesy an auditorium, I said their presence and endurance—it was fearfully hot—was an act of faith.

“What can I say to you—assembled in tens of thousands from all parts of the archdiocese—all of you at great personal sacrifice and inconvenience? I can only repeat myself—yours, here and now, is a sublime act of faith. Sublime because it is so simple, sublime because it is so public, sublime because it has about it the irresistible character of a free will offering from a united and a free people.

“We Catholics, we Catholic Americans, have our fortunes cast in a land most favored and under the happiest conditions.

“We are children of two republics—each without a rival—the republic of God and the republic of men.

“‘On the page that is immortal

We the sacred promise see;

Ye shall know the truth, my people,

And the truth will make you free.’

“The land which, in common with all our fellow citizens, God has given as his heritage into our keeping, is beautiful beyond power of description. But singularly beautiful as is the land,

splendidly bountiful, as is the soil, glorious as are our mighty rivers and towering mountains, and seas, inland and outland, there is a something that goes with it, the importance of which cannot be too often or too emphatically impressed upon all citizens—'tis the priceless treasure of our civil and political liberty.

"But yesterday this people—in memorial spirit—strewn flowers upon the graves of the honored dead who died that the republic might live. Noble tribute fairly won and generously given. I have said on occasions of that kind, and I repeat it, because it carries a truth worth remembering: It is more difficult, ordinarily, for a man to live properly for the republic than to die for it in battle. The quiet citizen who unstirred by war's glorious circumstance bears without murmur life's burdens; who fully appreciates what it means to be an American citizen; who lives up to the high ideal of that citizenship; who has the courage of his convictions, and proves his faith by his daily life, that man has earned the crown for civic virtue, and upon exemplification of just such lives the foundations of the republic to be secure must rest.

"Each Catholic layman has his parish church, around which, like his own fireside, cluster the most tender memories. While clinging ever loyal to the home church, forget not that this Cathedral church, in a special manner, is the possession of each one of you. St. Peter's at Rome is the home church of the world, and every cathedral from which archbishop or bishop teaches is the home center of the province or the diocese. So let us ever remember that whether in St. Paul or elsewhere in this archdiocese we live, this will be our cathedral church, and that upon the laity, humanly speaking, the church materially depends.

"The massive block of stone which will form the corner of this church has been chiseled out from Minnesota's heart and is of the finest granite. It is a conglomerate fused into an almost indestructible crystal mass by the action of fire. It is typical of the people who surround me. Sons of the severed races, by God's

providence you are gathered together in this New World—here by the alchemy of love working through earnest hearts and willing hands welded into a composite people, loyal and devoted to the republic and to the church, our mother—everlasting as the ages.

“Speaking of the Catholic laity of this archdiocese: To you, priests of the ancient faith, obedience, to the teaching church unmeasured love! To you, senator, representative of the United States—our best services in times of peace, our best blood should war assail. To you, governor of Minnesota, and mayor of St. Paul, the capital—may God bless the land and keep the city where liberty lives and is safeguarded by the law. To you, fellow citizens all, Catholic and non-Catholic, peace and good will!”

About 5:20 o'clock, Battery A, First artillery, Minnesota national guard under the charge of Capt. William Louis Kelly, Jr., fired the first of the closing salute. It was the signal for every Catholic church bell in the city to begin ringing.

The seminarians intoned the *Te Deum* and the solemn strain was caught up by bishops, priests and people, and thus was brought to a close with the great anthem of all Christians a day that will forever hold a place in the annals of the Northwest.

VI.

The following is a copy of the principal document enclosed in the corner stone.

Lapidem hujus templi auspicalem divi nomine Pauli dotati, a. d. IV Non. Jun. anno salutis humanae millesimo nongentesimo septimo, libertatis Americanae uno et centesimo, trigesimo, foederatae civitatis Minnesotanae undequinquagesimo, Paulopolis civili diplomate donatae quinquagesimo tertio; Pio Decimo Pontifice Maximo, Theodoro Roosevelt Praeside reipublicae, Jacobo Cardinali Gibbons, archiepiscopo Baltimorensi atque primate Americano, Diomede Falconio, archiepiscopo Larissaeo et Delegato Apostolico Washingtoniae degente; Johanne Ireland archiepiscopo

Paulopolitano, Anatolio Oster ejusdem Vicario Generali et Præ-lato domestico, Johanne A. Johnson gubernatore civitatis, Roberto Smith praeffecto urbi; plausu adstantium ingenti, Jacobus M'Gorlick, episcopus Duluthensis, sub ascia rite posuit.

Tam faustam felicemque occasionem nactus, archiepiscopus ipse Paulopolitanus, temporis acti studiosissimus, coram celebritate totius Minnesotae, cum ex ratione rerum tum ex animi sententia censu oris expedivit, primum, sacellum illud tignis confectum, posterae ecclesiae cunabula; deinde duas gliscente urbe aedes ex ordine secutas; tum virtutes et merita Josephi Cretin et Thomae L. Grace antistitum sui antecessorum; denique rationem hujusq̃ templi, pristinae velut cumuli pietatis.

Hic est operae pretium de sententia oratoris semel exarare, primo sacello dicato, tredecim dumtaxat patresfamilias casas juxta ripam amnis humiles habitavisse; hodie vero ad quingenta millia civium utramque urbem, uti dicitur, geminam, Paulopolin et Minneapolin incolere; Minnesotam ipsam adeo crevisse civitatem ut vicies jam centena millia hominum complectatur; septem episcopos totidem moderari dioeceses quae ex eodem sacello, velut e materculae gremio, adoleverint; octingentos sacerdotes operarios unici olim viri excolere vinetum.

Quapropter non mirandum est adesse non solum albo diei verum etiam archiepiscopo ipsi, tantae rei susceptae et auspici et auctori, tot antistites ab regionibus Lacuum Majorum et finibus Ludovicanis ad limen Occidentis aureum advectos tot magistratus amplissimos, tot milites ornatissimos, tot uniuscujusque artis peritissimos; cives, municipes, confines, frequentissimos.

Splendidae anteibant pompae ex triginta millibus hominum ad parochias conflatae, cujus iter per vicos urbis erat ad locum lapidis cum sacris carminibus et aeris cantu, episcopi viginti saltem quinque purpurati, sacerdotes ducenti quinquaginta albat, fere ducenti Sancti Pauli alumni candidati, quingenti discipuli Sancti Thomae praetextati.

Lapide maxima cum caeremonia posito, concionati sunt,

praeunte E. W. Bazille jurisperito, pro republica Moses E. Clapp, senator clarissimus; pro civitate Minnesotana, Johannes A. Johnson, ejusdem gubernator; pro urbe Paulopolitana Robertus Smith, praefectus; pro grege catholico, Wilhelmus Ludovicus Kelly, juris consultus.

Cui contioni maxime lubet inserere Jacobum J. Hill, virum benevolentissimum, Seminarii Sancti Pauli fundatorem, munificentissimum, Flaminium etam hodiernum qui regiones latas et longinquas commercio ac usui patefecerit humaniori.

Ergo die rerum venustate et nominum sic insignito, hoc templum cujus lapidem praestantissimum modo collocavimus, tutelae Dei peramanti nunc mandatur ut laudibus olim personet divinis, pios usque sospitet, fessos nunquam non invitet, urbem nostra ex arce decoret, nomen catholicum in hac parte terrarum inter septentriones et occasum solis spectante amplius evehat, necnon et posteris exstet monumentum.

Quod non imber edax, non Aquilo impotens
aut fuga temporum diruere possit.

Instar calcis honorifice perscribuntur primum ii qui templo condendo potissimum delecti fuerunt ab archiepiscopo adjutores: E. W. Bazille, Ludovicus W. Hill, a loculis, Johannes B. Meagher, ab epistulis, Carolus H. F. Smith, C. I. McConville, H. C. McNair, Johannes S. Grode, Georgius N. Gerlach, J. C. Kennedy, Georgius Michel, Timotheus Foley, C. D. O'Brien, Thomas Fitzpatrick, Franciscus Erling, Petrus M. Kerst; Rev. J. J. Lawler, Rev. T. J. Gibbons, Rev. P. R. Heffron, Rev. F. X. Bajec, Rev. A. McNulty, Rev. Johannes Solnce, Rev. F. X. Gores.

Viri supradicti egregii fraterno hujus diei hospitio salutant ex urbe gemina Minneapoli fere simul delectos templo illic etiam condendo, quod speciem aedis, uti dicitur, cathedralis praebiturum sit atque pietatem germanam pariter ornaturum. Cum illis igitur hi neectuntur: L. S. Donaldson, a loculis, W. J. Murphy, W. P. Devereaux, propræses, M. J. Scanlon, E. E. Murphy, P. J. Kennedy, Hubertus Kelly, Antonius Huhn, Morris McDonald, E. J.

L'Herault, Jacobus A. Byrnes, Josephus M. Regan, T. E. Cootey, P. J. Downes, ab epistulis, Johannes Mahoney, Rev. T. E. Cullen, Rev. Jacobus O'Reilly, Rev. Franciscus Jager, E. A. Prendergast, Jacobus Shanessy, Rev. J. M. Cleary, W. J. Von der Weyer, J. M. Schutz, J. W. Pauly, Rev. Othmarus Erren, P. J. Clarity, F. A. Gross, Michael Gerber.

Deinde ii qui rem primi lapidis ponendi quocunque modo curaverunt: E. W. Bazille, Johannes S. Grode, T. W. McGoey, Johannes Caulfield, Johannes Willwerscheid, H. S. McNair, Henricus G. Haas, J. J. Regan, Johannes F. Kelly, Franciscus Machovec, Johannes T. Rosenthal, Johannes C. Hardy, Carolus B. Potts, J. R. King, tribunus militum, Petrus Butler, Jacobus C. Nolan, Wilhelmus J. Murphy, W. J. Gardner, Stephanus A. Hill, Michael Weiskopf, E. W. Buckley, medicus, Johannes P. Kyle, Georgius W. Stenger, Thomas D. O'Brien, Georgius I. Redington, P. A. Deslauriers, Georgius Pabst, Antonius Kubiak, Johannes E. Kenny, Johannes M. Schwartz, Josephus Frediani, Carolus J. P. Young, J. Q. Jueneman, Petrus Van Hoven; necnon sacerdotes urbani spectatissimi: Reverendissimus Dominicus A. Mayer, Rev. J. J. Lawler, Rev. Hieronymus Heider, O. S. B., Rev. Patritius Boland, Rev. Johannes Solnce, Rev. Laurentius Cosgrove, Rev. Edwardus Walsh, Rev. Antonius Ogulin, Rev. Casimir Kobylinski, Rev. Franciscus X. Bajec, Rev. Jeremias O'Conner, Rev. Thomas B. Gleason, Rev. F. N. Remy, S. M., Rev. Ambrosius McNulty, Rev. Wilhelmus Hart, Rev. Thomas J. Gibbons, Rev. Petrus M. Jung, Rev. Patritius O'Neill, Rev. Michael Quinn, Rev. Thomas A. Printon, Rev. Franciscus Gores, Rev. Johannes Rynda, Rev. Simon Odone, Rev. Gregorius Koering, Rev. Alexander Berghold, Rev. Patritius R. Heffron, Rev. Henricus McCall.

Tum ii qui negotio diei auspicati praeferunt: J. R. King, tribunus militum primanus et itineris Mareschallus; Johannes C. Hardy, vir senatorius et dux comitum; Georgius C. Lambert, Michael Weiskopf, Wilhelmus J. Murphy, Mareschalli comites; agminum comites: Stanislaus J. Donnelly, Georgius J. Daly,

Franciscus F. Machovec, Johannes Thill, Elmerus G. Gebhart, Eduardus H. Slater, Thomas J. O'Leary, Angelus Goduto, Carolus Villaume, Josephus Matz, Andreas Geisen, Raimundus Eisenhauer, Johannes Arend, Johannes Lichtscheidel, Georgius Pabst, Thomas C. Daggett, Jacobus McConville, Hermanus Jueb, Antonius Chouinard, Ambrosius L. Lennon, Franciscus A. Jungbauer, Timotheus F. Kelleher, Robertus J. Clarke.

Denique hi ministri sacri ritus ad lapidem auspicalem acti: adm. Rev. P. R. Heffron, diaconus; adm. Rev. H. Moynihan, subdiaconus; Rev. Franciscus Schaefer, D. D., magister.

Quibus addantur honoris causa Eugenius Ludovicus Masqueray, templi architectus, vir sane ingeniosissimus, et artis suae eximiae si quis alius callidissimus, neenon Lauer et fratres gnavi substructionis redemptores; postremo hi qui inscriptionibus Latinis operam navarunt: Rev. P. R. Heffron, J. C. D.; Rev. H. Moynihan, D. D.; Rev. Patritius O'Brien, M. A.

Translation.

The corner stone of this Cathedral which is being erected under the patronage of St. Paul, was well and duly laid amid the loud plaudits of a mighty throng, by James M'Golrick, bishop of Duluth on the second day of June in the year of our Lord nineteen hundred and seven, being the one hundred and thirty first of American Independence, the forty ninth of the statehood of Minnesota, and the fifty third of the incorporated city of St. Paul. On this historic date, His Holiness Pius the Tenth was Pope of Rome, and Theodore Roosevelt, President of the United States of America, James Cardinal Gibbons filled the primatial see of Baltimore and Diomedea Falconio, Archbishop of Larissa, the position of Papal Delegate at Washington; John Ireland occupied the metropolitan see of St. Paul, with Monsignor Anatole Oster as Vicar-General and the Reverend John J. Lawler as pastor of the Cath-

edral parish; whilst John A. Johnson was for the second time Governor of Minnesota, and Robert A. Smith, Mayor of its capital.

The sermon on so bright and promising an occasion was appropriately delivered by the Archbishop of St. Paul. His Grace in studious retrospect, with a wealth of language in which personal feeling blended with historical treatment unfolded to the gathering that was thoroughly representative of the State of Minnesota, first of all, the story of the log-chapel sometime situated on the left bank of the Mississippi—which was 'the cradle of the church in the Northwest; and secondly the fortunes of the two sacred edifices that were built in succession to keep pace with the growth and onward march of the young city. In this regard he did not fail to pay a generous tribute to the merits of Joseph Cretin and Thomas L. Grace, his predecessors in the episcopal see; whilst towards the close of his remarkable oration, he placed gracious emphasis on the chief idea of the new Cathedral as the crown and culmination of the piety of earlier days.

Here it is worth while to place on written record once and for all, in accordance with the most reverend speaker's line of thought, that, at the dedication of the first chapel, barely thirteen families occupied humble cottages on the left bank of the Mississippi where the "Father of Waters" winds by St. Paul; whereas to-day, half a million of citizens inhabit the Twin Cities, as they are called, of St. Paul and Minneapolis, whilst the Commonwealth of Minnesota itself has grown to such a degree that it already embraces a population of two millions within its fertile borders; furthermore, that seven bishops govern as many flourishing dioceses which have sprung from the log-chapel as from a lowly mother's lap, whilst eight hundred priests cultivate with assiduity and success the vineyard of one dear missionary of old.

Wherefore it is not to be wondered at that not only the bright day itself but also the great heart of the Archbishop, the inspirer and prompter of so vast an undertaking, is cheered by the presence of so many prelates who travelled hither from various points

stretching from the regions of the Great Lakes and the territories of Old Louisiana to the golden portal of the west; of so many lay dignitaries of rank, and functionaries of state; of so many decorated and distinguished soldiers; of so many leading men in their respective professions; and of so mighty a throng not only of the citizens of the state, both town and country, but of people from far beyond its borders.

Full thirty thousand men, marshalled in parishes, and fraternal organizations, formed the glittering array that swept through the streets of the capital city to the music of bands and sacred melody, onward to the place of the corner stone and the elevated site of the sacred edifice. At its head were five and twenty bishops in their stately robes of purple, two hundred and fifty surpliced priests, two hundred Levites of the St. Paul Seminary in their ecclesiastical dress, and five hundred pupils of the College of St. Thomas in their cadet uniforms.

After the laying of the corner stone with all the pomp and ceremony of the Roman Ritual, a public meeting was held under the presidency of Judge E. W. Bazille, at which addresses were delivered by United States Senator Moses E. Clapp on behalf of the country at large; by Governor John A. Johnson on behalf of the State of Minnesota; by Robert A. Smith, Mayor, on behalf of the city of St. Paul, and by Judge William Lewis Kelly on behalf of the Catholic laity.

It is a special pleasure to connect with this historic meeting the name of James J. Hill in acknowledgement of his general benevolence and particular bounty especially with regard to the St. Paul Seminary, which he both founded and endowed; as well as of his public enterprise which entitles him to be styled the Flaminius of our day in that, like the famous Roman of old, he has laid open, northwards from the city to the coast, regions far and wide-flung to the claims of commerce and the access of civilization.

So much for this day distinguished by such picturesque in-

cidents and names. And now but one charge remains—to remit this temple, the first and most important stone of which we have just placed in position, to the loving care of Almighty God, so as to be one day an echoing edifice of His praises, a haven to the pious and a hostel to the wearied, an ornament to the city from its commanding site; so as to lift Catholicism onward and upward in this American Northwest, and there withal to stand forth to posterity as a monument which “neither corroding rain nor reckless North Wind nor the flight of ages may be able to destroy.”

Hereunto are inscribed, as on a roll of honor, the gentlemen who were at the outset chosen by the Archbishop to assist him in the building of the Cathedral, to-wit: Louis W. Hill, treasurer, John B. Meagher, secretary, Judge E. W. Bazille, Charles H. F. Smith, C. I. McConville, H. C. McNair, John S. Grode, George W. Gerlach, J. C. Kennedy, George Michel, Timothy Foley, C. D. O'Brien, Thomas Fitzpatrick, Francis Erling, Peter M. Kerst, Rev. J. J. Lawler, Rev. T. J. Gibbons, Rev. P. R. Heffron, Rev. F. X. Bajec, Rev. A. McNulty, Rev. John Solnce, Rev. F. X. Gores.

The above named distinguished gentlemen were glad to greet and entertain as honored guests on the occasion a similar executive committee in the building of a pro-cathedral in Minneapolis that will reflect equal credit on the generous piety of the sister-city. This committee embraces W. P. Devereaux, vice-chairman, L. S. Donaldson, treasurer, P. J. Downes, secretary, W. J. Murphy, M. J. Scanlon, E. E. Murphy, P. J. Kennedy, Hubert Kelly, Anthony Huhn, Morris McDonald, E. J. L'Herault, James A. Byrnes, Joseph M. Regan, T. E. Cootey, John Mahoney, Rev. T. E. Cullen, Rev. James O'Reilly, Rev. F. Jager, E. A. Prendergast, James Shanessy, Rev. J. M. Cleary, W. J. Von der Weyer, J. M. Schutz, J. W. Pauly, Rev. Othmar Erren, P. J. Clarity, F. A. Gross and Michael Gerber.

In the second place are inscribed the names of the Committee of Arrangements for the laying of the corner stone as follows:

Judge E. W. Bazille, chairman, John S. Grode, T. W. McGoey, John Caulfield, John Willwerscheid, H. C. McNair, Henry G. Haas, J. J. Regan, John F. Kelly, Francis Machovec, John T. Rosenthal, John C. Hardy, Charles B. Potts, Colonel J. R. King, Pierce Butler, James C. Nolan, William J. Murphy, W. J. Gardner, Stephen A. Hill, Michael Weiskopf, Dr. E. W. Buckley, John P. Kyle, George W. Stenger, T. D. O'Brien, George J. Redington, P. A. Deslauriers, George Pabst, Anthony Kubiak, John E. Kenny, John M. Schwarz, Joseph Frediani, Charles J. P. Young, J. Q. Jueneman, Peter Van Hoven, Right Rev. Monsignor Dominic A. Mayer, Rev. P. R. Heffron, D. D., Rev. J. J. Lawler, Rev. Patrick Boland, Rev. John Solnce, Rev. Jerome Heider, O. S. B., Rev. Laurence Cosgrove, Rev. Edward Walsh, Rev. Anthony Ogulin, Rev. Casimir Kobylinski, Rev. Francis X. Bajec, Rev. Jeremiah O'Connor, Rev. Thomas B. Gleeson, Rev. F. N. Remy, S. M., Rev. Ambrose McNulty, Rev. William L. Hart, Rev. Thomas J. Gibbons, Rev. Peter M. Jung, Rev. Patrick O'Neill, Rev. Michael Quinn, Rev. Francis Gores, Rev. John Rynda, Rev. Simon Odone, Rev. Gregory Koering, Rev. Alexander Berghold, Rev. Thomas A. Printon, Rev. Henry G. McCall.

In the third place are inscribed the officers of the day to-wit: Col. J. R. King, Grand Marshall, Senator John C. Hardy, Chief of Staff, George C. Lambert, Michael Weiskopf and William J. Murphy, personal aides. The divisional aides were: Stanislaus J. Donnelly, George J. Daly, Francis F. Machovec, John Thill, Elmer G. Gebhart, Edward H. Slater, Thomas J. O'Leary, Angelo Goduto, Charles Villaume, Joseph Matz, Andrew Geisen, Raymond Eisenhauer, John Arend, John Lichtscheidel, George Pabst, Thomas C. Daggett, James McConville, Herman Jueb, Anthony Chouinard, Ambrose L. Lennon, Francis A. Jungbauer, Timothy F. Keller, Robert J. Clarke.

Finally are inscribed the sacred ministers of the corner stone ceremony: Very Rev. P. R. Heffron, deacon, Very Rev. Humphrey Moynihan, subdeacon, Rev. Francis Schaefer, D. D., master of ceremonies.

To the above names we pay the compliment of adding Eugene Louis Masqueray, the architect of the Cathedral, a gentleman of undoubted talent and skill in his noble profession, as well as the active and energetic firm of Lauer Brothers, the contractors for the foundation; and lastly the three clergymen who formed the Inscriptions Committee and composed this document in the Latin tongue, viz., the Rev. P. R. Heffron, J. C. D.; the Rev. H. Moynihan, D. D., and the Rev. Patrick F. O'Brien, M. A.

NECROLOGY
OR
OBITUARY NOTICES.

DEATH AND FUNERAL OF MGR. RAVOUX.

On Jan. 17, 1906, Rt. Rev. Mgr. Augustine Ravoux, the oldest pioneer missionary of Minnesota and the Northwest, died at St. Joseph's Hospital, St. Paul, where he had lived in retirement for many years. He had attained the patriarchal age of ninety-one years, sixty-six of which were spent in the ranks of the Priesthood, and sixty-five in what is now the Ecclesiastical Province of St. Paul.

The funeral services were held at the Cathedral on Jan. 20. The office of the dead was chanted by the students of St. Paul Seminary, assisted by a large number of priests.

Bishop O'Gorman of Sioux Falls celebrated Pontifical Requiem Mass. Archbishop Ireland, Archbishop Langevin of St. Boniface, Man., Bishop McGolrick, Bishop Cotter, and Bishop Trobec, occupied seats in the sanctuary. Seats were reserved in the middle aisle for the Territorial Pioneers, the County, City and State officials and non-Catholic clergymen.

The sermon was preached by the Most Rev. Archbishop, who alluded to the long and arduous priestly life of the deceased prelate as "the personification of duty and obedience." He paid a tribute to the zeal of Mgr. Ravoux which led him to Minnesota in the early forties when it was a wild, unpeopled region and dwelt upon the labors and sacrifices inseparable from a missionary life.

The remains were interred in Calvary cemetery.

DEATH OF FATHER CAMPBELL.

The Rev. Joseph Campbell, Professor of Moral Theology in St. Paul Seminary for ten years, died at the Seminary on Monday, August 13, 1906, after a very brief illness.

The funeral was held from St. Mary's Chapel on the 16th. Prior to the solemn Requiem Mass celebrated by Rev. P. R. Heffron, Rector of the Seminary, the office of the dead was chanted by the students and priests. The Most Rev. Archbishop, Bishop

Trobec and Rev. Walter Elliott, C. S. P., assisted at the service. The Archbishop in his sermon eulogized the deceased for his sterling worth, his untiring energy, his studious habits, his exemplary priestly life. His remains were taken to Ireland for interment.

Father Campbell was a charter member of the St. Paul Catholic Historical Society.

DEATH OF FATHER KICKEN.

On November 30th, 1906, in the hospital of Breckenridge, Minn., occurred the death of Rev. John Jos. Kicken, pastor of Kent, Wilkin Co., Minn. The funeral was held in the cathedral of St. Cloud on Tuesday, December 4th, 1906. The Rt. Rev. Bishop Trobec celebrated a Pontifical Requiem Mass, and the Rev. P. Gans preached the funeral sermon. The deceased was born on January 29th, 1874, and ordained to the priesthood on June 29th, 1898.

DEATH OF FATHER KENNEDY.

On March 16, 1907, Rev. John Kennedy, pastor of Renville and Montevideo, Minn., died at the latter place in the thirty-eighth year of his age and the sixth of his priestly life. His obsequies were held at St. Peter's Church in his native parish of Mendota. The office of the dead was sung by the assembled priests and the solemn Mass of Requiem was offered up by the Rev. Ignatius Schumacher of Clara City, a classmate of the deceased. The funeral sermon was preached by Archbishop Ireland.

DEATH OF FATHER ARENTH.

Rev. George Arenth, the rector of the Cathedral of St. Cloud, Minn., succumbed to a long illness on May 8th, 1907; his death occurred in the St. Francis hospital of Pittsburg, Pa., whither he

had gone in quest of health. The funeral was held on May 13th, 1907, in Pittsburg, Pa., the home of Father Arenth. Rt. Rev. Bishop Trobec of St. Cloud celebrated the Pontifical Requiem Mass, and Rev. Ed. Jones, with whom the deceased lived for several years as assistant pastor in the cathedral parish of St. Cloud, preached the funeral sermon. The deceased was born on June 18, 1874; he was ordained to the priesthood on March 21st, 1900. Although young in years Father Arenth was mature in prudence and virtue, and gave hopeful promises of much good to be done in God's vineyard; he was universally esteemed, and the diocese of St. Cloud feels keenly the loss of such an exemplary priest.

THE LIBRARY.

A Partial List of Its Contents.

"Directeur Spirituel"—the manuscript of a rule of life composed (probably) by Bishop Cretin's sister.

"Methode Pratique pour sanctifier toutes mes actions et passer toute la journee dans L'union De N. S. J. C."—the manuscript of a method of sanctification composed by Bishop Cretin in 1821 for his own guidance.

Diploma of Bachelor of Letters granted to Joseph Cretin by the University of France, April 4, 1829. It establishes the date of his birth at Montluel, France, Dec. 19, 1799.

"Memorialis Tabella, sed informis, ad serviendum annalibus Dioecesis Sti. Pauli, Minn., conficiendis." Bishop Cretin's diary relative to the erection of the Diocese of St. Paul, his consecration and arrival.

The Proceedings, Constitution and By-Laws of the Catholic Temperance Society of St. Paul. Organized January, 1852.

Portion of a letter written from St. Paul, in 1852, by Daniel J. Fisher, a seminarian, to Arthur J. Donnelly, a seminarian, afterwards pastor of St. Michael's Church, N. Y.

A letter, dated St. Paul, Minn., Feb. 19, 1853, written by Daniel J. Fisher, a deacon, to Rev. Bernard J. McQuaid, now Bishop of Rochester, N. Y.

Decretum S. Congregationis de Propaganda Fide, dated January 13, 1844, appointing Rev. Samuel Mazzucchelli, O. P., Vicar General in the Diocese of Dubuque, Iowa.

Mgr. Ravoux' ordination certificates: From the Bishop of Le Puy, Tonsure, June 13, 1835; Minor Orders, May 28, 1836; Subdeaconship, May 20, 1837. From the Bishop of Dubuque,

Deaconship, Nov. 1, 1839; Priesthood, January 5, 1840.

Bishop Cretin's letter of July 5, 1851, appointing Father Ravoux Vicar General of the Diocese of St. Paul.

Faculties granted to Father Ravoux by Bishop Cretin Dec. (?) 27, 1855.

Letter to Father Ravoux from Archbishop Kenrick of St. Louis, dated March, 1857, appointing him Administrator, *sede vacante*, of the Diocese of St. Paul.

Faculties granted by Pope Pius IX to Bishop Pelamourgues of St. Paul, March 28, 1858.

Letter to Father Ravoux from Father Pelamourgues, dated Davenport, May 22, 1858.

Faculties granted July 15, 1858, by the Propaganda to Father Ravoux, Administrator, *sede vacante*, of the Diocese of St. Paul.

Bishop Grace's letter of July 16, 1865, subdelegating to Father Ravoux all the faculties granted him by the Holy See, January 4, 1865.

Father Ravoux' letter to Cardinal Barnabo, July 15, 1868, petitioning for the revocation of the Letters Apostolic appointing him Bishop of Limyra, in partibus, and Vicar Apostolic of Montana.

Letter to Father Ravoux from Father Pelamourgues, Rome, December 30, 1869.

Father Ravoux' letter to Mgr. Miede, St. Paul, January 20, 1870; and the reply thereto from Mgr. Miede, Rome, March 30, 1870.

Bishop Grace's letter of June 28, 1871, subdelegating to Father Ravoux for ten years the faculties, ordinary and extraordinary, granted him by the Holy See.

Two baptismal registers—one containing the names of 184 Sioux Indians baptized by Father Ravoux in the vicinity of Fort Snelling in 1863; the other containing the names of 31 Indians baptized by him at Mankato, December 25, 1862, and of three who

received their first Holy Communion the same day. All of them, except one, were hanged the following day for participation in the Indian uprising in Minnesota.

Decreta Primae Synodi Dioecesanæ, Die 10a. Junii, A. D., 1861, Sti. Pauli, De Minnesota, Habita. With attached leaflet—Prima Dioecesana Synodus Dubuquo Habita, Prima Die Mensis Junii, 1841.

Decreta Secundæ Synodi Dioecesanæ, Die 24a. Septembris, A. D., 1863, Sti. Pauli, De Minnesota, Habita.

Power of Attorney from Bishop Grace to Father Ravoux, March 29, 1875.

The Diocese of St. Paul. The Golden Jubilee, 1851-1901.

Fifty Years of Catholicity in the Northwest. Sermon preached by Archbishop Ireland, July 2, 1901, the fiftieth anniversary of the arrival of the first Bishop of St. Paul.

Memoirs, etc., of Mgr. A. Ravoux, V. G. St. Paul, Minn., 1890. Two copies—English and French. Pamphlets of Mgr. Ravoux.

THE MUSEUM.

Objects of Historical Value.

Bishop Cretin's penitential chain and crucifix.

Two ambrotypes of Bishop Cretin: also, a photograph.

Archbishop Grace's Stole, Episcopal ring. Also a silver cup inscribed: "To Rt. Rev. T. L. Grace, from Mary McNally, June 29, 1859."

Mgr. Ravoux' crucifix, rosary, watch and photograph: a skull which he kept in his room to remind him of death.

A gold medal—commemorative of the Holy Year, 1900—presented to Archbishop Ireland by Pope Leo XIII.

An Alb and a set of green Vestments presented by Bishop Cretin to Mgr. Oster about the time of his ordination. The vestments were used by him whenever the rubrics permitted during fifty years of missionary life in Minnesota.

A picture of the Indian Chief, Old Sleepy Eye, given to Mgr. Ravoux by Rev. George Pax.

The Memorial Album, a souvenir of the semi-centennial of the erection of the Diocese of St. Paul. Its four large volumes give a pictorial history of the growth of the Church in the Diocese.

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